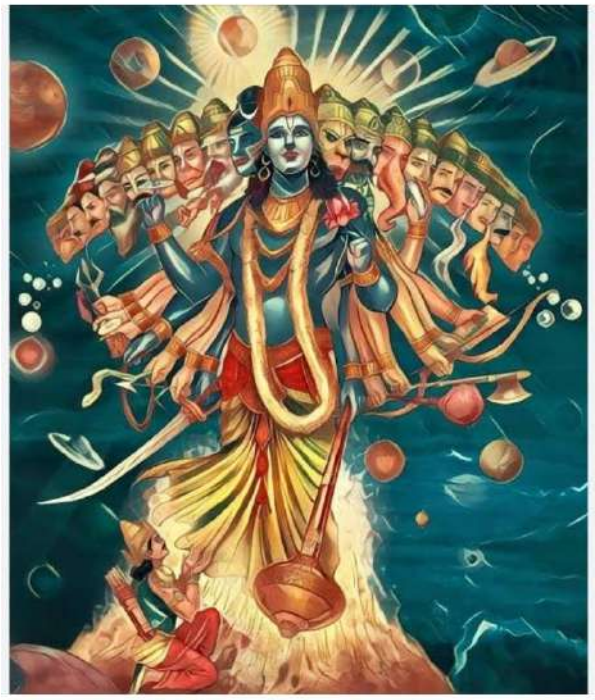
Dr. M. Thirumaleshwar

Introduction -
Some Famous Stotrams chanted daily by devotees



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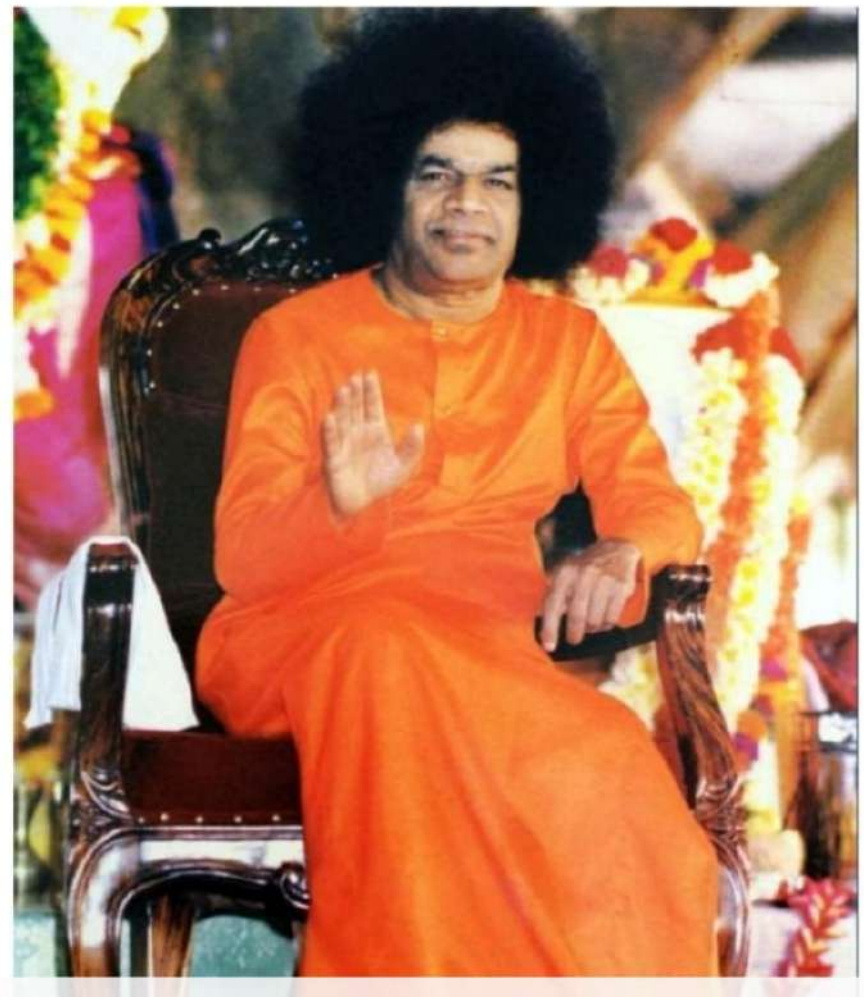
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

Recently, seven free ebooks were compiled about some famous Stotrams, as follows:

1. Sri Rudram
2. Sri Vishnu Sahasranama Stotram
3. Sri Hanuman Chalisa
4. Sri Aditya Hridayam Stotram
5. Sri Ganapati Atharvashirsha Stotram
6. Sri Lalitha Sahasranama Stotram
7. Sri Rama Raksha Stotram

.
Now,, above 7 free ebooks are combined in this ebook for easy reference.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 15, 2023
Email: tmuliya@rediffmail.com

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1. Sri Rudram
2. Sri Vishnu Sahasranama Stotram
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4. Sri Aditya Hridayam Stotram
5. Sri Ganapati Atharvashirsha Stotram
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7. Sri Rama Raksha Stotram

Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

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Sri Rudram -
Chant in praise of Lord Shiva

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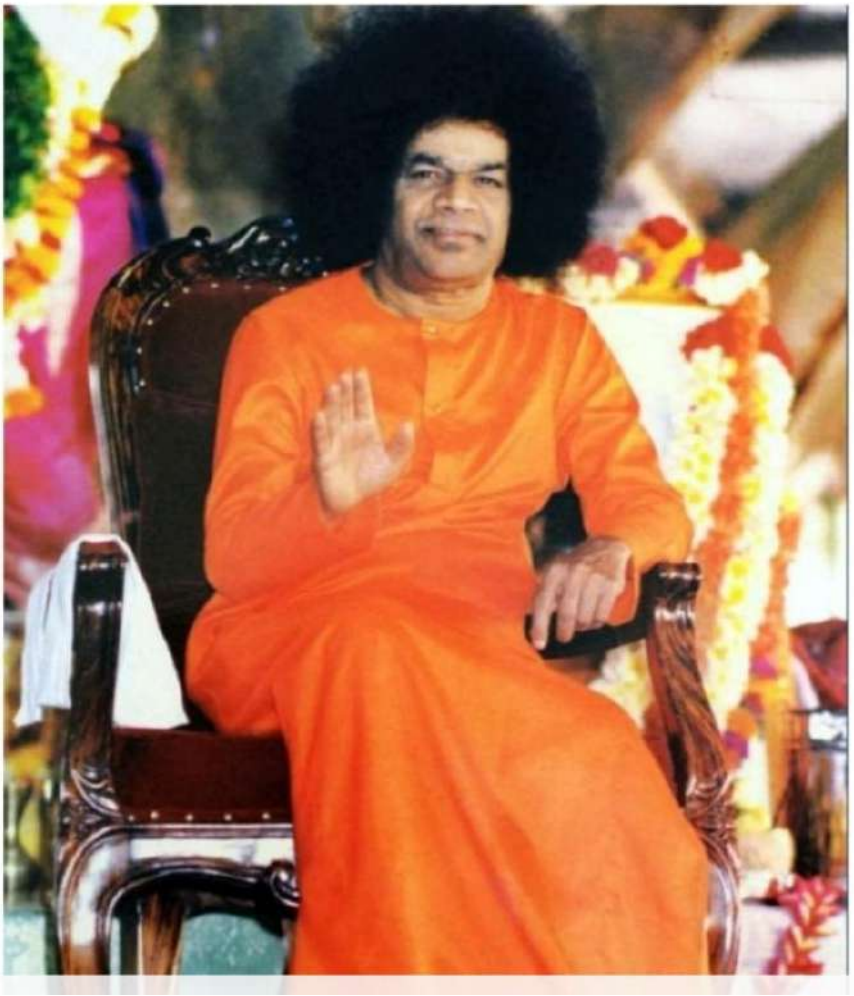

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PREFACE

This free ebook gives briefly the info about Sri Rudram - chant in praise of Lord Shiva. Introduction, Mantras, Summary, Namakam and Chamakam with associated Anuvakas, significance of Rudram, meaning, benefits of chanting etc are given.
Links to YouTube videos give the chanting of Rudram by various experts.

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Sri Rudram

Sri Rudram, also known as Rudraprasna, is a hymn devoted to lord Shiva. Sri Rudram comprises two parts. The first part known as Namakam (because of the repeated use of word “Namo” in it) is found in the Krishna Yajurveda, Taittariya Samhita in the fourth chapter. The second part known as Chamakam (because of repeated use of the word “Chame”) is found in the seventh chapter.

It is one of the most sacred and powerful Vedic hymns and is recited in poojas and homam by Vedic pandits for all round benefits. Those who want to go through the meaning may please read Sanskrit phrases and English transliteration here.

Sri Rudram – Introduction

Sri Rudram is found in the Krishna Yajurveda, Taittariya Samhita along with its companion text Chamakam. Like all Vedic texts it is pleasing to the ear but confounding to the intellect. The melody and rhythm are unique and comfortable from the first listen, but once you dive into the meaning the problems arise!

In some ways it helps to start with the understanding that these Vedic verses are the cognition of an ancient Rishi. In Sanskrit “rishi” means enlightened seer and this hymn is simply a record of what he saw. All of creation is a manifestation of three forces; creation, preservation, and destruction. The creation force is Brahma, preservation is Vishnu, and destruction is Rudra. So Sri Rudram is both recognition and praise for the vital place Rudra holds in creation. Imagine for a moment that you are a rishi and wish to record your vision of this force of nature. How all encompassing the force of destruction is and varied are the ways in which it manifests in everything from thunder in nature, to war
among men. And at the same time there are more desirable and gentle forms of “destruction” as the old makes way for the new and the depth of ignorance gives way to the freedom and happiness of enlightenment. Particularly today we see so much seemingly senseless destruction around us that it becomes completely bewildering! How can we account for that apparent contradiction? And even if we
understand it, what can we do about it?

In the Vedic tradition, all the deities have two seemingly contradictory manifestations; peaceful and fierce. In the Rig Veda, Rudra is associated with the dramatic fierceness of the thunderstorm and lightning which strikes at men and cattle, but which through the rain is the source of peace and plenty. Rudra is the fierce aspect and Shiva the calm aspect of the deity most often referred to as
Shiva.

In Chapter 11 of the Bhagavad-Gita, Arjuna is shown the universal form of Krishna as Lord of the Universe. In this vision he sees not only the calm but the fierce and destructive as well. Arjuna says;
“I see thee without beginning, middle, or end, infinite in power; with many arms. The sun and

moon are your eyes, the burning fire your face. The whole universe is heated up with your radiance."

"This space between heaven and earth and all the quarters are filled with Thee alone. Having seen this, thy marvellous and awful form, the three worlds are trembling, O high souled Being."
In a moment, Krishna relents and changes back into HIS less frightening aspect. In the same way, Rudram both acknowledges the fierce nature of Rudra and asks for Him to show only the peaceful.
Throughout all of the Vedic tradition, the devotee who turns to God is guaranteed protection. It is the duty of the deity. This surrender by the devotee is called Sharanagati; taking complete refuge in God in body, mind, and soul. And as Rama says to Vibhishana (Ravana's good brother in the conflict of the
Ramayana);

"He who turns even once to me and takes refuge in me saying Lord I am yours, save me! I protect him from dangers from all quarters. This is my steadfast vow."

Throughout the Rudram, the seer takes refuge in Rudra while acknowledging his power and fierceness. In the very first line he says;

"Oh Rudra, My salutations to your anger and to your arrows. My salutations to your bow and to your two hands."

Rudra is always known to be easily pleased and through the praise contained in Sri Rudram the fierce Rudra is calmed and becomes ready to grant us every conceivable blessing as requested in the Chamakam hymn.

Sri Rudram – Mantras

There are several mantras found in Sri Rudram that are used to bring great peace and enlightenment. Foremost among the mantras contained in Rudram is the Panchakshari Mantra; "Om namah Shivaya" also found is the great mrityunjaya mantra;

"Tryambakam yajamahe Sugandhim pushtivardhanam Urvarurkamiva bhandhanamMrityor mukshiya mamirtate."

"He who has divine fragrance, who makes men powerful and full of plenty; Him we worship, the three-eyed Rudra. As easily as a ripe berry falls from its stalk, release me from death, and let me not turn away from immortality and enlightenment."

The mantra most often used for aarti; the pujas that offers light to the deity;

"Namaste astu bhavagan vishvesvaraya mahadevaya triyambakaya
triupurantakaya trikal Agni kalaya kalagni Rudraya nilakanthaya
mrutyunjayaya sarveshvaraya sadashivaya sriman mahadevaya Namah"

“Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys Tripura, the three Asura cities. To that God who is the Dandhya time when the three sacred fires are lit; who is Rudra the fire that consumes the universe; whose throat is blue; who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.”

Maha Rudra Yagya

The yajna is a process that blends the repeated repetition of the Sri Rudram and Chamakam with various procedures to both calm and empower the force of Rudra in our lives. Throughout all of Vedic literature, the individual and the gods exist in a cooperative manner; one supporting and feeding the other. Verses 10 through 13 of Chapter three in the Bhagavad-Gita contain a clear reference to this;

“Having created men along with yagya, the Lord of Creation (Prajapati) said; By yajna you will prosper and its performance will bring forth the fulfilment of your desires.”

“Through yajna you nourish and sustain the gods and those gods will, in turn, sustain you. By sustaining one another, you will attain the highest good.”

“Nourished by the sacrifice, the gods will bestow on you the enjoyments you desire. But he who enjoys their gifts without offering them is merely a thief.”

The performance of these rituals takes three forms; Puja or aarti, Abishekam, and Homam. A puja is an offering of various items such as water, rice, fruit, flowers, light, and incense along with the repetition of some slokas and from 27 to 1008 names of the deity being worshipped. Aarti is a briefer form of the puja in which the offering is the light from burning camphor or ghee lamps along with the signing of appropriate slokas of only a few minutes in length.

As mentioned before, the deities all have their fierce aspects and the Abishekam is intended to soothe and pacify them. The offerings are primarily liquid or mixed with water. They include the following; water, milk, yogurt, buttermilk, ghee, sesame oil, sandalwood, turmeric, saffron, etc. Following the Abhishekam the deity is dried and anointed with sandalwood and kumkum and dressed festively. The homam or fire ceremony is the most elaborate and time consuming of the rituals. It begins with an introductory sloka and puja for Ganesha who is always worshipped first in every ritual. Then the names and nakshatra (vedic constellation) of each sponsoring individual is read along with slokas that detail the time and place of the yagya, the reason it is being performed, the deities being worshipped, the rituals being performed and the desired results. This section is called the Sankalpam. The arrangement of vessels used in the ritual always includes a curved pot full of water on which a coconut is placed surrounded by mango leaves or the equivalent. This is called a kalasam and can be quite simple or elaborate depending on the event. Following sankalpam, a Kalasa puja is performed in honour of the seven rivers of India and to invoke the god Varuna to bless and purify the water. Then the pujas are performed, one for each of the deities for whom the yagya is being offered. The pujas will include the usual offerings of fruit and flowers, a selection of slokas, and 27 to 108 mantras (names) of the deity. Then the homa fire is lit.

First the priest purifies HIS implements and the fire area with water and sacred kusha grass. Then he offers coins as dakshina to the eight directions and their deities. Then he makes offerings to Agni, the god of fire (and incidentally one of the 11 forms of Rudra) who will consume and deliver the offerings of ghee, flowers, fruit, purification herbs, sandalwood, incense, fruits, and nuts.

Then the yagya itself begins. First, as always to Ganesha the remover of obstacles and then to each of the deities being worshipped in turn. Generally the homam uses relatively short introductory slokas and then large numbers of repetitions of the mantras (typically the moola mantra or gayatri). With each mantra the various ingredients are offered into the fire. So a typical mantra will be repeated 108 or 1008 times each time with the offerings into the fire. In the case of our Maharudram yagya, each day the 11 priests will chant Rudram 10 times from start to finish and then perform Rudra Homam with offerings being placed into the fire at the conclusion of every 2 line section. The entire process will take about 4 to 5 hours daily.

Sri Rudram – Summary

Rudram is divided into 11 sections called Anuvakas. In the first Anuvaka, Rudra is asked to turn away his Ghora rupa (fierce appearance) and to please keep his and his follower's weapons at bay. Having been pacified, Rudra is requested to destroy the sins of those for whom it is being chanted This first Anuvaka is chanted to destroy all sins, obtain leadership and divine benevolence, protection from famine, freedom from fear, obtain food, and protect cows, for absence from untimely fear of death, of tigers, thieves, from monsters, devils, demons. It is also chanted as a shield (kavaca) for virulent fever, to cure diseases, fetal disorders, absolution from evils stars and bad karma, for the fulfilment of one's desires, sumptuous rainfall, family protection, blessings with good children, fulfilment of all material desires and the destruction of enemies.

In the second Anuvaka, Rudra is prayed to as one who pervades the earth and as the green foliage and heritage of medicinal herbs. He is asked to loosen the bonds of samsara (illusion). This Anuvaka is chanted for the destruction of enemies, possession of wealth, getting kingdom (getting Job) and possession of intelligence.

In the third Anuvaka Rudra is described as the Lord of thieves who exists in everything. He is Sarvatma; the self of all. In this context, we who are unenlightened have stolen the immortal status of the Self and replaced it with our own limited conception of ego. And in turn it is Rudra who will come and steal our ignorance from us, restoring us to our natural status of enlightenment. This Anuvaka is also chanted for the cure of diseases.

In the fourth Anuvaka, Rudra is described as the creator and worker of all kinds. He is the cause of both the significant and minor. This Anuvaka is chanted for the cure of tuberculosis, diabetics and leprosy.

In the fifth Anuvaka Rudra's existence in running waters is praised and five activities are described (creation of the universe, preservation of it, destruction at the time of Pralaya, bondage in ignorance and the release or moksha).

In the sixth Anuvaka Rudra is identified with time (Kalarupa). He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. The fifth and sixth Anuvakas are chanted for the expansion of one's own assets, victory against enemies, blessings for a son with the stature of Rudra, avoidance of a miscarriage and easy childbirth, averting difficult astrology and protection of
one's own son.

In the seventh Anuvaka all pervading presence in waters, rains, clouds, storms and its various forms are described. This Anuvaka is chanted for the increase of intelligence, improvement of health, wealth, progeny, clothes, cows, sons, education, lands, longevity and obtaining liberation.

In the eighth Anuvaka Rudra is described as He who illuminates other Gods and confers powers on them. He is seen as ever present in holy rivers and He who can absolve all sins. This Anuvaka is chanted for the destruction of enemies and possession of one's own kingdom (lands).

In the ninth Anuvaka the strength and power of the attendant is celebrated because they illuminate the Gods and the world and control the forces of the universe. This Anuvaka is chanted for obtaining gold, a good wife, a job, and the blessings of a son who will be devoted to Lord Shiva.

In the tenth Anuvaka Rudra is again asked to shed his fury and shower benevolence by displaying Pinaka bow without arrows and to gracefully appear with tiger skin on body with pleasing countenance ready to shower boons upon devotees. This Anuvaka is chanted for possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in most fearful aspect), absence from dangers and fears, blessings and the absolution of sins.

In the eleventh Anuvaka Rudra's accomplishments are profusely praised and benevolence is invoked with unconditional salutations. This Anuvaka is chanted for blessings of one's progeny, the enhancement of longevity, visiting of sacred places, and acquiring knowledge of past, present and future.

Sri Rudram Namakam

NAMAKAM FIRST ANUVAKA

OM NAMO BHAGAVATE RUDRAYA!
Namaste Rudra manyava utota ishave Namah |
Namaste astu dhanvane bahubhya muta te Namah ||

Oh! Rudra Deva! My salutations to your anger and also to your arrows. My salutations to your bow and to your two hands.

Ya ta Ishu shivatama shivam babhuva te dhanuh |
Shiva sharavya ya tava taya no Rudra mrudaya ||

Oh! Rudra! By favour of your arrow, bow, and quiver, which have shed their anger and turned auspicious, please render us happy.

Ya te Rudra Shiva tanura ghora papakashini |
taya nastanuva shantamaya girishanta bhichakashihi ||

Lord Rudra, who confers happiness, by that form of yours which is not terrible, which will not injure us, and which is highly auspicious, beholds and illuminates us.

Yamishum giri shanta haste bibharsya stave |
shivam giritra tam Kuru ma higmsih purusham jagat ||

My Lord who dwells on Mount Kailas and confers gladness to all! You, who fulfils your vow of protecting all who serve you and take refuge in you; that arrow of yours which you hold ready to let fly, withhold it and make it tranquil and auspicious.

Shivena vachasa tva giri shacchavadamasi |
Yatha nah sarvam ijjaga dayakshmam sumana asatthu ||

Lord of Mount Kailash of the Vedas! We pray to attain you by our auspicious words. We ask that for all our days, this entire world will be free from ills and discord, and that we may live in amity and concord.

Adyavocha dadhivakta prathamo daivyo bhisak |
Ahimscha sarvan jam bhyayant sarvascha yatudhanyah ||

Let Him intercede on my behalf and speak in my favour, even Rudra, that foremost one, held high in honour by the gods, the physician. Let him annihilate the enemies of mine like scorpions, snakes, and tigers, and the unseen enemies like the Rakshasas, spirits and demons.

Asau yastamro aruna uta babhru sumangalah |
You chemam Rudra abhito dikshu shritaha Sahasra sho vaisagum heda imahe ||

This Sun who is copper-red when he arises, then golden-yellow, this highly auspicious and beneficent one is truly Rudra. These other Rudras who are quartered round about in all directions of this earth, may I ward off their anger by my praise.

Asau yo vasarpati nilagrivo vilohitah |
utainam gopa adrushanna drushannu daharyah |
Utainam vishva bhutani sa drusto mridayati nah

The black-throated Rudra who has assumed the form of the sun that glows red when rising. Him the cowherds, the women carrying water, and all the creatures behold. He, who is seen by all, let Him send happiness to us.

Namo astu nilagrivaya sahasrakshaya midhushe |
Atho you asya sattvano ham tebhyo karan namah ||

Let my salutations be to the blue-throated one, who has a thousand eyes. I also bow to his followers.

Pramuncha dhanvanastva mubhayorartni yorjyam |
yascha te hasta isavah para ta bhagavo vapa ||

Bhagavan Rudra, loosen the string from both ends of your bow. Remove out of sight the arrows from your hands.

Avatatya dhanustvam sahasraksha Shatesudhe |
Nishirya shalyanam mukha shivo nah sumana bhava ||

You having a thousand eyes, and bearing a hundred quivers, after loosening your bow, kindly blunt the edges of your shafts. Assume your peaceful and auspicious Siva form and become well-intentioned towards us.

Vijyam dhanuh kapardino vishalyo banavam uta |
Ane shanna syoushava abhurasya nishangathihi ||

Let the bow of Kapardin, Rudra of the matted locks, be without its string. Let there be no arrows in His quiver. Let His arrows lose their capacity to strike and pierce. Let His scabbard contain little power.

Ya te hetirmidhu stama haste babhuva te dhanuh |
Taya sman visvatastva mayakshmaya Paribbhuja ||

You, Oh showerer of blessings, with your weapons and the bow in Your hand, completely protect us.

Namaste astvayudhayana tataya dhrusnave |
Ubhabhyam muta te namo bahubhyam tava dhanvane ||

Let there be salutations to your sturdy and potent weapons, and also to both your hands and your bow.

Pari te dhanvano hetir asman vrunaktuvisvatah |
Atho ya ishudhis tavare asmannidhehi tam ||

Let the arrow of your bow spare us in all ways. And place your quiver of arrows far away from us.

Namasteastu bhavagan vishvesvaraya mahadevaya
triyambakaya triupurantakaya trikalagni kalaya kalaagni
Rudraya nilakanthaya mrutyunjayaya sarveshvaraya sadashivaya
Sriman mahadevaya Namah

Let my salutations be to that great God who is the Lord of the universe; the great God who has three eyes and who destroys Tripura, the three Asura cities. To that God who is the Dandhya time when the three sacred fires are lit; who is Rudra the fire that consumes the universe; whose throat is blue;
who has conquered death; the Lord of all; the ever auspicious one; salutations to that glorious and great God.

NAMAKAM SECOND ANUVAKA

Namo Hiranya bahave senanyou disham ca pataye namo|

Salutations to Lord Rudra with the golden arms, the leader of hosts, to the Lord of the four directions, salutations.

Namo vrukshebhyo harikeshebhyah pashunam pataye namo Namah||

Salutations to the trees tufted with green leaves; salutations to the Lord of the cattle.

saspincharaya tvishimate pathinam pataye namo|

Salutations to Him who is light yellow-red tinged and radiant; to the Lord of the pathways, salutations.

Namo babhlu shaya vivyadhinen nanam Pataye namo ||

Salutations to Him who rides on the bull, to him who has the power to pierce all things, to the Lord of food, salutations.

Namo harike shayopavitine pustanam pataye namo ||

Salutations to Him who is always black-haired, who wears the yajnopavita (sacred thread); to him the Lord of the sleek, salutations.

Namo bhavasya hetyai jagatam pataye namo |

Salutations to Him the instrument that destroys Samsara (Ignorance); to the Lord of all the worlds, salutations.

Namo Rudrayata ta vine kshetranam pataye namo namah |

Salutations to Him who protects the world by the might of His drawn bow, to Rudra the destroyer of all miseries; to the Lord of the fields and sacred places, salutations.

Suta yahantyaya vananam pataye namo |

Salutations to the charioteer, He who cannot be overcome and slain. Salutations to the Lord of the forests.

Namo rohitaya stha pataye vrikshanam pataye namah |

Salutations to the red One, the Lord; to the Lord of trees, salutations.

Namo mantrine vanijaya kakshanam pataye namah||

Salutations to the counsellor of assemblies, the chief of traders, to the Lord of dense impenetrable clumps and clusters of thickets, salutations.

Namo bhuvantayou varivaskrutayau shadhinam pataye namo ||

Salutations to Him who has created the world and spread it broad, the creator of riches and lover of those who are devoted to Him; to the Lord of all vegetation, salutations.

Nama ucchair ghoshaya krandayate pattinam pataye namo |

Salutations to Him of the fearsome war cry, who causes His enemies to weep. To the leader of the foot-soldiers, salutations.

Namah krutsnavitaya dhanvate satvanam pataye namah ||

Salutations to Him who surrounds His enemies completely, and cuts off their retreat by running swiftly after the retreating stragglers; to the protector of the good who have taken refuge under Him, salutations.

NAMAKAM THIRD ANUVAKA

Namah sahamanaya nivyadhina avyadhin inam pataye namah |

Salutations to Him who cannot only withstand the shock of the onset of His enemies, but overpower them. He who can effortlessly pierce His enemies; the Lord of those who can fight on all sides, salutations to Him.

Namah kakubhaya nishanginestenanam pataye namo |

Salutations to Him who stands prominent, the wielder of the sword; to the prince of thieves, salutations.

Namo nishangina ishudhimate taskaranam pataye namo |

Salutations to Him who holds a dart in His hand to fit in His bow, who has a quiver in His back; to the Lord of those who thieve openly, salutations.

Namo vanchate pari vanchate stayunam pataye namo |

Salutations to Him who worming himself into the confidence of others cheats them occasionally, and He who cheats them systematically; to Him pretending to be an acquaintance steals and misappropriated articles, salutations.

Namo nicherave paricharayaranyanam pataye namo |

Salutations to Him who moves about guardedly ever with intention to steal; to Him who moves amidst crowds and thronged places for pick-pocketing; to the Lord of forest thieves, salutations.

Namah shrukavibhyo jigham sadbhyo mushnatam pataye namo |

Salutations to Him who is in the form of those who protect themselves in armour, who want to kill others; to the Lord of those who want to steal crops and wealth, salutations.

Namo simadbhyo naktam charadbhyah prakruntanam pataye namo ||

Salutations to Him who is in the form of swordsmen who wander about at night; to the Lord of those who kill and seize others possessions, salutations.

Nama ushnishine giricharaya kuluncha nam pataye namo |

Salutations to Him who wears a turban, who wanders about the mountains; to the leader of the landlords, salutations.

Nama ishumadbhyo dhanvavibhyascha vo namo |

Salutations to you who bear darts, who carry bows; to you salutations.

Nama atanvanebhyah pratida dhane bhyascha vo namo|

Salutations to you who string your bows and you who fit arrows in them; to them my salutations.

Nama ayacchadbhya visrujad bhyascha vo namo|

Salutations to you who pull the bowstrings and let fly the shafts; to you salutations.

Namo syadbhyo vidhyad bhyascha vo namo ||

Salutations to you who loosen the arrows and pierce the persons you aim at; to you salutations.

Nama ashinebhyash shayane bhyascha vo namo |

Salutations to you Rudras who are seated and who are reclining, salutations.

Namah svapadbhyo jagrad bhyascha vo namo |

To you Rudras who are in the form of those who are asleep and awake, salutations.

Nama stishthadbhyo dhavad bhyascha vo namo |

To you Rudras who are in the form of those who stand and those who run, salutations.

Namah sabhabhya sabhapati bhyascha vo namo|

To you Rudras who are in the form of those who sit as members of assemblies and those who preside over them, salutations.

Namo ashvebhyo svapati bhyascha vo namah ||

To you Rudras who are in the form of horses and those who command them, salutations.

NAMAKAM FOURTH ANUVAKA

Nama avyadhinibhyo vividhyanti bhyascha vo namo |

Salutations to you who can hit and pierce from all sides, and you who can pierce in diverse and manifold ways.

Nama uganabhya strumhati bhyascha vo namo |

Salutations to you who are in the form of the superior female Gods and the fierce vengeful and powerful Goddesses.

Namo grutsebhyo gratsapati bhyascha vo namo |

Salutations to you, the covetous and greedy, and the leaders of such men.

Namo vratebhyo vrata pati bhyascha vo namo |

Salutations to you of diverse crowds and races, and the leaders of them.

Namo ganebhyo Ganapati bhyascha vo namo |

Salutations to you Ganas and their lords.

Namo virupebhyo vishvarupe bhyascha vo namo

Salutations to you who assume grotesque and monstrous forms and other diverse shapes.

Namo mahadbhyah kshullake bhyascha vo namo

Salutations to you, the great ones and the small ones.

Namo rathibhyo rathe bhyascha vo namah

Salutations to you who ride in chariots and you who ride on no conveyance, but walk on foot.

Namah senabhya senani bhyascha vo namah

Salutations to you who are in the form of chariots and those who own them.

Namah kshattrubhya sangrahitru bhyascha vo namah

Salutations to you in the form of armies and the leaders of such armies.

Nama stakshabhyo ratha kar bhyascha vo namah

Salutations to you who are in the form of those who teach the chariot driving to others, and those who drive the vehicles themselves.

Namah kulalebhyah karmare bhyascha vo namah

Salutations to you who are in the form of carpenters and fashioners of chariots.

Namah punjishtebhyo nishade bhyascha vo namah

Salutations to you who are in the form of those who mould clay and make mud vessels, and artisans working in the metals.

Nama ishukrudbhyo dhanva krud bhyascha vo namah

Salutations to you who are in the form of fowlers who net flocks of birds and fishermen who net shoals of fish.

Namo mrugayubhyah sva ni bhyascha vo namo

Salutations to you who are in the form of makers of arrows and bows.

Namah svabhyah svapati bhyascha vo namah

Salutations to you who are in the form of hunters and that of the leaders of the hounds.

Namah shrutaya cha shrutasenaya cha

Salutations to Him who is praised in the Vedas and whose army is also praised.

NAMAKAM FIFTH ANUVAKA

Namo bhavaya cha Rudraya cha

Salutations to Him who is the source of all things and to Him who is the destroyer of all ills.

Namah sharvaya cha pashupataye cha

Salutations to the destroyer and to the protector of all beings in bondage.

Namo nilagrivaya cha shiti kanthaya cha

Salutations to Him whose throat is black and whose throat is also white.

Namah kapardine cha vyuptake shaya cha

Salutations to Him of the matted locks, and to Him who is clean-shaven.

Namah sahasrakshaya cha shatadhanvane cha

Salutations to Him who has a Thousand eyes and a hundred bows.

Namo giri shaya cha sipivishtaya cha

Salutations to Him who dwells on the mount and who is in the form of Vishnu.

Namo middhushta maya ceshumate cha

Salutations to Him who showers blessings very much and who bears arrows.

Namo hrasvaya cha vamanaya cha

Salutations to Him who assumes a small size, and Him who is in the form of a dwarf.

Namo bruhate cha varshiyase cha

Salutations to the great and majestic one, to Him who is full of all excellence.

Namo vruddhaya cha samvrudhvane cha

Salutations to the Ancient One who is loudly praised by the scriptures.

Namo Agriyaya cha prathamaya cha

Salutations to Him who was before all things and who is foremost.

Nama Ashave chajiraya cha

Salutations to Him who pervades all and moves swiftly.

Namah shrighriyaya cha shibhyaya cha

Salutations to Him who is in fast moving things and in headlong cascades.

Nama urmyaya chavas vanyaya cha

Salutations to Him who is in great waves and in the still waters.

Namah srotasyaya cha dvipyaya cha

Salutations to Him who is in the floods and in the islands.

NAMAKAM SIXTH ANUVAKA

Namo jyoushthaya cha kanishthaya cha

Salutations to Him who is senior and who is junior.

Namah purvajaya chaparajaya cha

Salutations to Him who was born before all and who will be born after all.

Namo Madhya maya chapagalbhaya cha

Salutations to Him who appears in the middle, and who appears undeveloped.

Namo jaghanyaya cha, budhniyaya cha

Salutations to Him who is born from the back side and from the under side.

Namah shobhyaya cha, prati saryaya cha

Salutations to Him who is born in the mixed world of good and bad and in things that move.

Namo yamyaya cha, kshemyaya cha

Salutations to Him who is in the worlds of Yama and in the worlds of safety.

Nama urvaryaya cha khalyaya cha

Salutations to Him who is in the form of the bountiful fields and the threshing floors.

Nama shlokyaya chavasanyaya cha

Salutations to Him who is praised by the Vedic Mantras and who is expounded in the Vedantic Upanishads.

Namo vanyaya cha, kakshyaya cha

Salutations to Him who is in the form of trees in the forests and of creepers in the shaded areas.

Namah shravaya cha pratisravaya cha

Salutations to Him who is sound and the echo of the sound.

Nama asu shenaya chashurathaya cha

Salutations to Him whose armies move swiftly and who rides on a swift chariot.

Nama shuraya cha, chavabhindate cha

Salutations to the warrior, He who pierces his enemies.

Namo varmine cha, varuyour cha

Salutations to Him who is clad in armour Himself, and who has provided for the safety of His charioteer.

Namo bilmine cha kavacine cha

Salutations to Him who wears a helmet and breast-plate.

Namah shrutaya cha shrutasenaya cha

Salutations to Him who is praised in the Vedas and whose army is also praised.

NAMAKAM SEVENTH ANUVAKA

Namo dundubhyaya chahananyaya cha

Salutations to Him who is the kettle drum and who is also the drum stick.

Namo dhrusnave cha pramrushaya cha

Salutations to Him who never turns his back in fight, but is at the same time prudent.

Namo dutaya cha, prahitaya cha

Salutations to Him who is in the form of the messenger and the representative sent for special purposes.

Namo nisangine cheshudhi mate cha

Salutations to Him who has a sword and a quiver of arrows.

Nama stikshneshave chayudhine cha

Salutations to Him having keen shafts and all weapons.

Namah svayu dhaya cha sudhanvane cha

Salutations to Him bearing a beautiful and powerful weapon and bow.

Namah srutyaya cha payouraya cha

Salutations to Him who is in the narrow footpaths and the broad highways.

Namah katyaya cha nipyaya cha

Salutations to Him who is in the narrow flow of waters and in their descent from higher to lower levels.

Namah sudyaya cha, sarasyaya cha

Salutations to Him who is in the marshy and muddy places and in the lakes.

Namo nadyaya cha, vaishantaya cha

Salutations to Him who is in the flowing waters of rivers and in the still waters of mountain tarns.

Namah kupyaya chavatyaya cha

Salutations to Him who is in the wells and in the pits.

Namo varshyaya cha chavarshyaya cha

Salutations to Him who is born in the rivers as river water and in the absence of rains.

Namo meghyaya cha, vidyutyaya cha

Salutations to Him who is in the clouds and in the lightning.

Nama idhriyaya chatapyaya cha

Salutations to Him who is in the glittering white autumn clouds and who is in the rains and mixed with sunshine.

Namo vatyaya cha, reshmiyaya cha

Salutations to Him who is in the rains accompanied by winds and in the rains accompanied by hail.

Namo vastavyaya cha vastupaya cha.

Salutations to Him who is household wealth and the guardian deity of the household.

NAMAKAM EIGHTH ANUVAKA

Namah somaya cha Rudraya cha

Salutations to Him who is with His consort Uma.
Namastamraya charunaya cha

Salutations to Him who is red and rosy-red also.

Nama shangaya cha pashupataye cha

Salutations to Him who brings happiness and who is the Lord of all creatures.

Nama ugraya cha bhimaya cha

Salutations to Him who is fierce and strikes terror at sight into His enemies.

Namo Agrevadhaya cha dure vadhaya cha

Salutations to Him who kills in front and from afar.

Namo hantre cha haniyase cha

Salutations to Him who is in the form of everyone who slays, and who kills all at the time of Pralaya.

Namo vrukshebhyo harikeshebhyo

Salutations to the stately trees with green tufts of leaves.

Nama staraya

Salutations to Him who is the Pravana mantra; Om.

Namash shambhave cha mayo bhave cha

Salutations to Him who is the source of happiness here and hereafter.

Namah shankaraya cha mayaskaraya cha

Salutations to Him who is inherently of the nature of conferring happiness directly in this world and the world hereafter.

Namah Shivaya cha shivataraya cha

Salutations to Him the auspicious one, who is more auspicious than all others.

Nama stiryouraya cha kulyaya cha

Salutations to Him who is ever present in holy places and on the banks of the rivers.

Namah paryaya chavaryaya cha

Salutations to Him who stands in the further shore and on this shore.

Namah prataranaya chottaranaya cha

Salutations to Him who ferries men over the sins and evils of Samsara (the Illusions of the world), and who by the grant of knowledge ferries them over Samsara altogether.

Nama ataryaya chaladyaya cha

Salutations to Him who is born again and again in Samsara and who tastes the fruits of Karmas in the form of Jiva.

Namah shaspyaya cha, phenyaya cha

Salutations to Him who is in the form of tender grass and foam.

Namah sikatya ya cha pravahyaya cha.

Salutations to Him who is in the form of the sands and flowing water.

NAMAKAM NINTH ANUVAKA

Nama irinyaya cha prapayouraya cha,

Salutations to Him who abides in saline tracts and in trodden pathways.

Namah kigim shilya cha kshayanaya cha

Salutations to Him who is in the rocky uninhabitable and rugged tracts and in habitable places.

Namah kapardine cha pulastayou cha,

Salutations to Him who binds His matted locks and wears them majestically like a crown and Him who ever stands before His devotees.

Namo goshyouraya cha, grihyaya cha

Salutations to Him who is in the cow pens and in the homesteads.

Nama stalpyaya cha, gehyaya cha,

Salutations to Him who reclines on couches and who takes his ease in stately store yard buildings.

Namah katyaya cha, gahvareshthaya cha,

Salutations to Him who is in the thorny impenetrable forest places and in accessible mountain caves.

Namo hradayyaya cha niveshpya ya cha

Salutations to Him who is in deep waters and in the dew drops.

Namah pam savyaya cha rajasyaya cha

Salutations to Him who is in the visible and invisible dust.

Nama shuskyaya cha Harityaya cha

Salutations to Him who is in dry things and green things.

Namo lopyaya cholapya cha

Salutations to Him who exists in hard places which do not sustain even grass and in coarse and other grasses.

Nama urvyaya cha surmyaya cha

Salutations to Him who is in the earth and in the fair waves.

Namah parnyaya cha parnashadyaya cha

Salutations to Him who is in the green leaves and the dried ones.

Namo paguramanaya chabhighnate cha,

Salutations to the Rudraganas (soldiers of Rudra)who have their weapons uplifted and who strike from the front.

Nama akkhyidate cha, prakkhi date cha,

Salutations to them (Rudraganas) who afflict slightly and also grievously.

Namo vah kirikebhyo devanam hrudayou bhyo,

Salutations to you who shower wealth and who dwell in the hearts of the Gods.

Namo vikshina kebhyo,

Salutations to you who are not liable to decay (and who abides in the hearts of the Gods).

Namo vichinvakte bhyo,

Salutations to you who search and examine the good and bad that each one does (and who abides in the hearts of the Gods).

Nama anir hatebhyo

Salutation to them who have rooted out sin utterly (and who abides in the hearts of the Gods).

Nama amivaktebhyaha ||

Salutation to them who have assumed a gross form and stand in the material shape of the universe (and who abide in the hearts of the Gods).

NAMAKAM TENTH ANUVAKA

Drape Andha saspate daridran nilalohita, esham purushanam esham pushunam ma bhermaro mo esham kim chanamamat

You who makes sinners lead contemptible lives, Lord and dispenser of food. You who choose to remain poor amidst your riches. You are dark in the neck and red elsewhere. Frighten not our near and dear persons or our cattle. Let not even one among them perish or get ill.

Ya te Rudra Shiva tanu Shiva vishvaha bheshaji, Shiva Rudrasya Bhesaji tasya no mruda jivase ||

Oh Lord Rudra! By that form if your which is peaceful and auspicious, more highly auspicious since it is a panacea for human ills for all days, most highly auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance and the entire misery of samsara, by that gracious form of your make us lead a full and happy life.

Imam Rudraya tavase kapardane kshayadviraya Prabhara mahe matim,
Yatha na sha masa dvipade chatushpade vishvam pushtam Grame asminnana turam |

May we foster and cherish this attitude of mind towards Rudra even, the strong one with the matted locks, opposing whom his enemy warriors are defeated and meet their doom. May we adopt a mental inclination which results in Rudra maintaining friendship with our human relations and our wealth of cattle; sleek and content.

Mruda no Rudrota no maya skrudhi kshayadviraya
Namasa vidhema te, yacchamcha yoscha manurayaje pita
Tadshyama tava Rudra pranitau ||

Lord Rudra! Confer on us happiness in this world, and in the next. You who has destroyed our sins, we shall serve and worship you by our salutations. That freedom from sorrow which Manu, our progenitor, sought for and the happiness which he obtained, we shall taste it, if You are inclined and gracious to us.

Ma no mahanta muta ma no arbhakam ma na ukshanta Muta ma na ukshitam,
ma no vadhih pitaram mota Mataram priya ma nastanuvo Rudra ririshaha ||

Lord Rudra! Afflict not the elders in our midst, nor the tender babe, nor the procreating youth, nor the child in the womb, nor the father or mother, nor our bodies dear to us.

Ma nastoke tanayou ma na ayusi ma no goshu ma no Ashveshu ririsaha |
Viranma no Rudra bhamito vadhirhavi – shmanto namasa vidhema te ||

Lord Rudra! Getting angry at our transgressions hurts not only our children, our sons in particular, but also our cattle and horses, and our warriors. Making offerings into the sacred fire, we shall serve and calm you by our Namaskars (salutations).

Aratte goghna uta purushaghne kshayadviraya sumna masme Te astu, Raksha
cha no adhi cha deva bruhyatha cha nah Sharma yacchavi barhah ||

Oh Deva! Let that terrible form of yours be far away from us—that which afflicts our cattle, our sons and grandsons, and wastes your enemy warriors. Let that form which confers happiness be near to us. Protect us. Recommend us to the other Gods and bespeak in our favor. You who increases the happiness of both worlds. Please confer happiness upon us.

Stuhi shrutam garta sadam yuvanam mrugannabhima mupahat numugram,
mruda jaritre Rudra Satvano anyante asmanniva pantu senaha ||

I praise you the famous one, seated in the heart, the ever-youthful, terrible like the lion, fierce for the purpose of destruction. Lord Rudra, having been praised by us, let your armies strike at others than us.

Parino Rudrasya hetir vrunaktu pari tve shasya durmati raghayoho |
Ava sthira maghavad bhyastanushva midhvasttokaya tanayaya mridaya

Let the weapon of Rudra give us a wide berth. Let the fixed displeasure of Rudra blazing with just anger based on our sins, and keen to punish us, depart from us. Showerer of

Blessings! Your purpose and your shaft are ever unerring; loosen them in regard to us; we who approached you with sacrifices and prayers. Make our sons and their sons happy.

Midhushthama shivatama shivo nah sumana bhava parame vriksha Ayudhan
nidhaya krittim vasana achara pinakam bibhradagahi |

Supreme showerer of blessings. Supreme auspicious One! Be auspicious and beneficent, and bear goodwill to us. Place your threatening and hurtful weapons on some tall and distant tree. Approach us wearing your elephant hide garment. Come bearing your Pinaka bow.

Vikirida vilohita Namaste astu bhagavaha, Yaste sahasragam hetayo nyamasmanniva pantu tah ||

Showerer of wealth! You white One! Lord Bhagavan! Salutations to you. Let your thousands of weapons not destroy us, but rather destroy our enemies. Sahasrani sahasradha bahuvostava hetayah |

Tasamishano bhagavah parachina mukha krudhi ||

In your arms exist thousands of kinds of weapons in thousands of numbers. But Bhagavan, You art Lord and master of them. Turn their hurtful faces away from us.

NAMAKAM ELEVENTH ANUVAKA

Sahasrani sahasrasho you Rudra Adhi bhumyam, teshagam Sahasra yojane vadhanvani tanmasi ||

Those Rudras who live on the face of the earth in thousands of varieties, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Asmin mahatyarnaven tarikshe bhava adhi

Those Rudras who dwell in the sublime ocean and the space between sky and earth, we shall cause the strings of their bows to be loosened and the bows themselves to be deposited thousands of yojanas far away from us.

Nila griva shiti kantha sharva adhah kshama charah

The Rudra Ganas, blue throated, where the Kalakuta poison rested; and white throated in other portions; those Rudras who dwell in the nether regions; we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Nila griva shiti kantha divam Rudra upashritaha||

Blue throated where the poison rested and elsewhere white throated Rudras who dwell in heaven, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Yo vrikshesu saspinjara nilagriva vilohitaha,
Yo bhutana madhi patayo vishikhasah kapardianaha,

Those Rudras of the colour of tender grass who are black throated, those who are red in colour, who live in trees, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

You annesu vividhyanti patresu pibato janan

Those Rudras who stand in the food and in the liquids, and pierce the persons who eat the food and drink the liquids, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

You patham pathi rakshaya ailabruda yavyudhah,

Those Rudras who are the protectors of the pathways, the givers of food, who fight with one enemy, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

You tirthani pracharanti srukavanto nisanginah

Those Rudras who haunt the sacred places wearing short daggers and long swords, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

You etavanta scha bhuyam sascha disho Rudra vitasthire,

Those Rudras so far mentioned, and over and above them, who have entered the quarters and occupied them, we shall cause the strings of their bows to be loosened, and the bows themselves to be deposited thousands of yojanas far away from us.

Tesagam sahasra yojane vadhanvani tanmasi.

Those Rudras who are on this earth, to whom food turns into shafts, I bow to them with my speech. With my ten fingers joined, I bow to them with my body facing the east, the south, the west, the north, and upwards, I bow to them with my mind. May they render me happy. Oh Rudras, to whom we bow! I consign him whom we hate and he who hates us, into your yawning mouths.

Namo Rudrebhyo you pruthivyam you ntarikshe, You divi yousa mannam vato varsamisa vastebhyo Dasha cirdasha dakshina dasha prati cirda sho dicirda shor Dhvastebhyo Namaste no mridayantu te yam dvismo Yascha no dvestim tam vo jambhe dadhami.

Those Rudras who dwell in the middle region between heaven and the earth, for whom the wind furnishes the shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May then render me happy. They whom we hate, and they who hate us, I consign them into their yawning mouths. Those Rudras who dwell in heaven, to whom rain serves as a shaft, salutations to them. With the ten fingers joined, I bow to them in the east, the south, the west, the north and upwards. Salutations to them. May then render me happy. He whom we hate, and he who hates us, I consign them into your yawning mouths.

Tryambakam yajamahe sugandhim pushtivardhanam urvarurkamiva bhamdhanam mrityor mukshiya mamritate.

He who has divine fragrance, He who makes men powerful and full of plenty, Him even we worship, the three-eyed Rudra. Like a ripe berry from its stalk, release me from death, and let me not turn away from immortality and enlightenment.

Yo Rudro agnau yo apsu ya oshadhishu yo Rudro vishva bhuvana vivesha tasmai Rudraya namo astu

That Rudra who has even entered into and pervaded fire, the waters, vegetation, and all the worlds, let my salutations be to that Rudra.

Tamu shthuti yah svishuh sudhanva yo vishvasya shyati bheshajasya Yakshvamahe saumanasaya Rudram namo bhrdevamasuram duvasya

He who holds a beautiful and powerful shaft and a strong bow, He who is the source and repository of all medicines, praises Him alone. To gain the favour and goodwill of that supreme and effulgent God Rudra, let us worship Him, honour and adore Him by salutations.

Ayam me vishvabhesajo yam shivabhimarshanaha

Due to its contact with the Linga image, this right hand of mine is fortunate. Indeed this hand of mine is a panacea for all human beings for all ills.

Yo te sahasramayutam pasha mrityo martyaya hantave Tanyagyasya mayaya sarvanava yajamahe

Oh Death in the form of Rudra. Those countless nooses of yours by which You destroy all mortal creatures, we shall loosen them by the efficiency of our worship of you.

Mrityave Svaha, Mrityave Svahaha

I offer this sacred food offering in sacrifice to Rudra the Destroyer.

OM Namo Bhagavate Rudraya Vishnave mrityume pahi

Om. Salutation to the omnipresent Bhagavan Rudra. Protect me from death.

Prananam granthirasi rudro ma vishantakaha. Tenan nenapyayasva.
OM Namo Bhagavate Rudraya Vishnave mrityume pahi Prananam granthirasi rudro ma vishantakaha.
Tenan nenapyayasva.

Kamadhenu, the divine cow discovered the hymns by which the gods are invoked. Manu was the sacrificer. Brihaspathi repeated the Sasthra Mantras which were gladden. May the Visva Devas praised in the hymns and Mother Earth not cause me any suffering. Let me think sweet thoughts; let me perform sweet actions which bear sweet fruits; let me bear sweet offerings, let my speech and praise be sweet; let me utter words which sound sweet to the Gods; let me utter sweet words to men who would lend their ears. Let the Gods illumine me and render my speech sweet. Let the Prithis, the forefathers feel glad and approve of me.

END OF NAMAKAM

Sri Rudram Chamakam

After praying and identifying Rudra with everything in the Namakam, the Chamakam is recited, in which the devotee identifies himself with Lord Shiva and asks him to give him everything!! This excellent prayer is intended for the bulk of the people and every thing to be cherished in the world is included in this ascend to the state of Jnani to attain Moksha i.e. eternal happiness. Chamakam assures granting of what all you ask in a full throated manner unabashedly. The creator makes no distinction between the things of the world and the other world. Both belong to him and desire born out of Virtue is really a manifestation of divinity and Dharma.

Chamakam furnishes completely the ideal of human happiness and defines in the highest degree the desires and do not delimit to be asked or to be granted. In the First Anuvaka prayer is made to keep fit in the human being, his vitalities, internal and sensory organs and mind hale and healthy, a long and peaceful and happy old age.

The Second Anuvaka prominence and leadership, common sense, intellectual acumen, capability to face trying circumstances, Spiritual elevation, worldly splendour and enjoyments. The third develops innate urge of God and meditative flights and spiritual ecstasy, service to Divinity and humanity and a condition where the world wants him and he wants the world for upliftment. The fourth assures of courtesy, fitness of the body and the best food for the body, cosy and comfort. The fifth asks for the Nava ratnas, the precious stones and all the animals to sub-serve his interest and the qualified materials best in their form for his rituals.

The sixth emphasises the importance of Indra as a co-sharer in the offerings to the other Gods. Thus makes him big to get the major obtainers of Havis among all Gods and his special honour and supremacy.

The Seventh lists the various instruments necessary for some and sacrifices in the “Homa Kunda”, the site of offerings to the fire God with Svahakara. The ninth is the prime prayer

consisting of all the contents of four Vedas. The tenth invokes all the biological species to co-operate in his daily wealth and also for the sacrificial fire. It also involves higher spiritual elevations, and makes it as Jnana Yajna. The Eleventh Anuvaka brings out the long list of benedictions asked for in the odd divine number and even human numbering. Chamakam roots are firmly implanted in the worldly desires ultimately leading to divine fulfilment. It is prayed that the Divine is immortal, infinite and is the cause of earth and heaven, space and time, reborn after the end of everything and is the presiding deity.

Chamakam Namakam caiva purusa suktam tathaiva ca |
Nityam trayam prayunjano Brahmaloke mahiyate ||

He who ever recites Namakam and Chamakam along with Purusha suktam daily will be honoured in Brahmaloka.

CHAMAKAM FIRST ANUVAKA

Om Agnaavishhnuu sajoshhasemaa vardhantu vaam girah Dyumnairvaajebhiraagatamh Vaajashcha me prasavashcha me prayatishcha me prasitishcha me dhiitishcha me kratushcha me svarashcha me shlokashcha me shraavashcha me shrutishcha me jyotishcha me suvashcha me praanashcha me apaanashcha me vyaanashcha me asushcha me chittam cha ma aadhiitam cha me vaakcha me manashcha me chakshushcha me shrotram cha me dakshashcha me balam cha ma ojashcha me sahashcha ma aayushcha me jaraa cha ma aatmaa cha me tanuushcha me sharma cha me varma cha me angaani cha me asthaani cha me paruushhi cha me shariiraani cha me

Let God grant me food, permit me to eat the food, ensure purity of food and keen desire to relish, digest and cause it to obtain. Let me recite, chant Vedic mantras with Specific intonation with pleasing and absorbing voice with proper hearing, mental alacrity and bless me to reach the abode of Gods. Cause the proper functioning of the three airs prana, Apana and Vyana and the mukhya prana circulation and the secondary airs of udana and samana mental knowledge, powerful speech and a perfect and harmonious mind, Keen vision and hearing, healthy and active functioning of sense organs, highest intelligence (ojas) and the strength and virility and vigour to crush the enemies, assured longevity and honourable old age; and a sustainable egotism and a sound and well built body with full happiness ensuring protection to all the limbs and well built body with full happiness ensuring protection to all the limbs and well arranged bones and joints. Ensure birth in esteemed and noble bodies forever and in future. These thirty six items are prayed in this Anuvaka for the body which is the cornerstone for upholding Dharma.

CHAMAKAM SECOND ANUVAKA

Jyaishhthyam cha ma aadhipathyam cha me manyushcha me bhaamashcha meamashcha meambhashcha me jemaa cha me mahimaa cha me varimaa cha me prathimaa cha me varshhmaa cha me draaghuyaa cha me vriddham cha me vriddhishcha me satyam cha me shraddhaa cha me jagachcha me dhanam cha me vashashcha me tvishhishcha me kriidaa

cha me modashcha me jaatam cha me janishhyamaanam cha me suuktam cha me sukritam cha me vittam cha me vedyam cha me bhuutam cha me bhavishhyachcha me sugam cha me supatham cha ma riddham cha ma riddhishcha me kliptam cha me kliptishcha me matishcha me sumatishcha me

I implore you to grant these to me. Recognition as the most cherished senior and eminent person overriding among men; combat resentment and control internal anger, and the outward manifestation of anger; and the in depth mind and general character, and obtaining sweet waters; commanding and victory over enemies. The wealth and fame derived by me, from these successes, longed and valued by others; Increase of my worldly possessions, and my offspring and perennial progeny to posterity and superiority born out of knowledge and personality, conscious of truth always, discipline and staunch belief in Vedas and scriptures in the days ahead and enhancement in both movable and immovable assets and treasure in Gold and Silver and in the special attractiveness and personal charm, Feeling pride of body; and in the diversion towards sports and other games and the pleasures accrued by such avocations and all that I inherited through heritage and for future acquisitions and proficiency in Vedic mantras and the auspiciousness derived due to the conduct of such sacred rites and rituals.

The wealth of past and future prosperity with great advanced strides with excellent and harmonious resorts for my stay and recreation as diversion, secured and well guarded path ways for my movements of coming and going, assured increased spiritual benefits and merits during and after life and all befitting sumptuous requirements to make my life journey most pleasing and comfortable and the will and ability to put them for efficient use, a perfect and balanced intellect and wisdom and the dexterity to tackle difficult situation gloriously with tremendous success. These thirty eight things are requested in this Anuvaka.

CHAMAKAM THIRD ANUVAKA

Shancha me mayashcha me priyam cha menukaamashcha me kaamashcha me saumanasashcha me bhadram cha me shreyashcha me vasyashcha me yashashcha me bhagashcha me dravinam cha me yantaa cha me dhartaa cha me kshemashcha me dhritishcha me vishvam cha me mahashcha me samvichcha me gyaatram cha me suushcha me prasuushcha me siiram cha me layashcha ma ritam cha me amritam cha meayakshmam cha meanaamayachcha me jiivaatushcha me diirghaayutvam cha meanamitram cha me abhayam cha me sugam cha me shayanam cha me suushhaa cha me sudinam cha me

Let Lord Shiva grant us happiness in both worlds (earth and heaven). All the materials are dearer and attractive and worthy of possession in heaven and endearing relations. Material and spiritual welfare; prosperity, cosy and comfort; name, fame and fortune and enormous riches, proper guidance from elders and well wishers, palatial mansions, and due support from all including parents. The capacity to protect all belongings earned and bequeathed, undaunted courage, chivalry, valour, stand fastness possessing the community pleasure and honour and be an embodiment of Vedic knowledge and the proficiency to impart the same to all others, command obedience and service from the progeny, capacity to develop expertise in cultivation of agricultural works. Ardent desire to conduct spiritual rituals and thereby gain the fruits of the holy acts. Be free from bodily ailments, ensuring longevity, circumventing

untimely death, devoid of enemies and antagonism, assured of bountiful sleep and a very successful and glamorous day and dawn. These thirty six aspirations are prayed to be fulfilled in this third Anuvaka.

CHAMAKAM FOURTH ANUVAKA

Uurkcha me suunritaa cha me payashcha me rasashcha me ghritam cha me madhu cha me sagdhishcha me sapiitishcha me krishhishcha me vrishhtishcha me jaitram cha ma audbhidyam cha me rayishcha me raayashcha me pushhtam cha me pushhtishcha me vibhu cha me prabhu cha me bahu cha me bhuuyashcha me puurnam cha me puurnataram cha me akshitishcha me kuuyavaashcha me annam cha meakshuchcha me vriihiyashcha me yavaashcha me maashhaashcha me tilaashcha me mudgaashcha me khalvaashcha me godhuumaashcha me masuraashcha me priyamgavashcha meanavashcha me shyaamaakaashcha me nivaaraashcha me

Let me be granted food, good reception, hospitality, milk, tasty sweet bountiful juices, ghee, honey and blessed with participating at food, drinking with others company, abundant agricultural activities, Sumptuous rains, Virgin cultivable fertile lands; with lushy tall sky high green trees and foliage, flower beds, gold, and costly and rare navaratna stones; blessed with great grandchildren with a pleasant feeling of possession and oneness and complete security and protection, with a well built and nourished and maintained body, with teaming cereals, pellets, pulses profusely available and proliferating, ever on the increase, devoid of hunger by consuming them perpetually with complete satisfaction, always with growing paddy, barley black gram, gingelly seeds, green gram castor oil seeds, wheat and White Bengal gram, with elongated bushy millets (small paddy) and fine Superior paddy and excellent roots and all readily available grains in the Jungles. All the above thirty eight desires are prayed for to be fulfilled in this Anuvaka.

CHAMAKAM FIFTH ANUVAKA

Ashmaa cha me mrittikaa cha me girayashcha me parvataashcha me sikataashcha me vanaspatayashcha me hiranyam cha me ayashcha me siisam cha me trapushcha me shyaamam cha me loham cha me agnishcha ma aapashcha me viirudhashcha ma oshhadhayashcha me krishhtapachyam cha me akrishhtapachyam cha me graamyaashcha me pashava aaranyaashcha yagyena kalpantaam vittam cha me vittishcha me bhuutam cha me bhuutishcha me vasu cha me vasatishcha me karma cha me shaktishcha me arthashcha ma emashcha ma itishcha me gatishcha me

Let Lord grant me stone, earth spectrum of mountain ranges, basins of river waters, hillocks, sands, Medicinal herbs, tall and fruit bearing trees, gold, silver, lead, tin, steel, bronze and copper. Be blessed with fire, water, creepers, fine foliage everlasting green vegetation, cultivable products, and stray growth millets, and sacrificial animals wild and domestic, wealth ancestral and acquired, progeny and property under acquisition, all worldly benefits, and accompanying advantages, hard earned income and valued belongings minor and major, cosy and comfortable dwellings and abodes to my progeny and the capability to perform sacred rituals and sacrificial rites such as yajnas perfectly and very successfully and enjoying the fruits there of, assuring harmony, happiness and prosperity achieving my

desired objects and finally attaining the goal of liberation. Thirty one specific desires are prayed to be fulfilled in this fifth Anuvaka.

CHAMAKAM SIXTH ANUVAKA

Agnishcha ma indrashcha me somashcha ma indrashcha me savitaa cha ma indrashcha me sarasvatii cha ma indrashcha me puushhaa cha ma indrashcha me brihaspatishcha ma indrashcha me mitrashcha ma indrashcha me varunashcha ma indrashcha me tvashhtaa cha ma indrashcha me dhaataa cha ma indrashcha me vishhnushcha ma indrashcha measHvinau cha ma indrashcha me marutashcha ma indrashcha me vishve cha me devaa indrashcha me prithivii cha ma indrashcha meantariiksham cha ma indrashcha me dyaushcha ma indrashcha me dishashcha ma indrashcha me muurdhaa cha ma indrashcha me prajaapatishcha ma indrashcha me

This Anuvaka is titled as 'Arthendram' because all Gods are clubbed with Indra and Indra is God of Gods and he gets a share of all sacrificial offerings along with every God. Thus a bigger share is offered to Indra, the Antaryami. Thus twenty five Gods are invoked along with Indra to grant us benevolence. Agni, Indra, Soma and Indra; Sivata and Indra; Saraswati and Indra; Pusa and Indra; Bruhaspati and Indra; Mitra and Indra; Varuna and Indra; Tvasta and Indra; Vishnu and Indra; The two Aswins and Indra; The Maruts and Indra; The Visve devas and Indra; the earth and Indra; the intervening space in between celestial earth and Indra; the four sides (Disas) and the space above Indra and prajapati and Indra.

CHAMAKAM SEVENTH ANUVAKA

Ashushcha me rashmishcha meadaabhyashcha me adhipatishcha ma upaashushcha me antaryaamashcha ma aindravaayashcha me maitraavarunashcha ma aashvinashcha me pratipasthaanashcha me shukrashcha me manthii cha ma aagrayanashcha me vaishvadevashcha me dhruvashcha me vaishvaanarashcha ma ritugraahaashcha me atigraahyaashcha ma aindraagnashcha me vaishvadevaashcha me marutvatiiyaashcha me maahendrashcha ma aadityashcha me saavitrashcha me saarasvatashcha me paushhnashcha me paatniivatashcha me haariyojanashcha me

Let the vessels used in the sacred soma sacrifice be granted to us. They are the Amsu, the Rasmi, the Adhabya; Adhipati (for curds), the Upamsu (for Soma Juice) the Antaryama, the vessels for Mitra, Varuna, the twin Aswins, the pratiprastana, the Sukra, the Manthi, the Agramana, the Vaisvadeva, the Dhruva, the Vaisvanara, the Rtugrahas, the Atigrahas, Indra and Agni, for the Visvedas, for Maruts, the supreme Indra, Aditya, Savita, Saraswati, Pusa, Patnivata and the Hariyojanas.

CHAMAKAM EIGHTH ANUVAKA

Idhmashcha me barhishcha me vedishcha me dhishhniyaashcha me sruchashcha me chamasaashcha me graavaanashcha me svaravashcha ma uparavaashcha me Adhishhavane cha me dronakalashashcha me vaayavyaani cha me puutabhrichcha me aadhavaniiyashcha ma aagniidhram cha me havirdhaanam cha me grihaashcha me sadashcha me purodaashaashcha me pachataashcha me avabhrithashcha me svagaakaarashcha me

May God bless me with all the external Sacrificial practices to perform the sacrifices. Such as sacred samidhaas (holy sticks) darbha (dried grass on the river banks) the vedica the flat form (Homa Kunda) to perform the Yagna, the money (Dakshina) and the raised seat for the Hotha, the vessels for Homams, the wooden vessel for keeping the soma juice and the instrument to prepare the juice, wooden knives and the four Homa gundams (the pits for offering the Homa) dravya, wood from fig trees, vessel made of banyan tree in which the crushed juice is stored, and the mud pots, and the lighting place of fires; the raised elevated place for keeping the Havis and the wives of the priests and the high raised seating place for the udhghata who chants the mantras and to keep the rice and cooked offering in the sacrificial Homa fire and for the auspicious bath at the end of the Homa ritual and for invoking Gods in the Sacrificial fire by mantras.

CHAMAKAM NINTH ANUVAKA

Agnishcha me dharmashcha mearkashcha me suuryashcha me praanashcha meashvamedhashcha me
prithivii cha meditishcha me ditishcha me dyaushcha me shakkvariirangulayo dishashcha me yagyena kalpantaam rikcha me saama cha me stomashcha me yajushcha me diikshaa cha me tapashcha ma ritushcha me vratam cha me ahoraatrayorvrishhtyaa brihadrathantare cha me yagyena kalpetaamh

Let Lord grant me the sacrificial fire, the pravarga for performing soma yaga, the Arka, Suurya and praana Homa and the horse Sacrifice and the deities earth Aditi, Dhiti, heaven, the pointing finger of the holy sacrifices, and all the requisite necessities for the performance of the holy sacrifices, and the powerful mantras in the veda i.e, Rig veda, Sama Veda, Stoma Mantras in Atharva veda and yajur veda, the Diiksha to perform the ritual and the necessary time to conduct the Homa, the vrata, the oaths, the disciplines codified and sumptuous constant rains day in and day out with the two i.e, Bruhat and Ritantara hymns for the successful efficacious sacrifices.

CHAMAKAM TENTH ANUVAKA

Garbhaashcha me vatsaashcha me travishcha me travii cha me dityavaath cha me dityauhii cha me pajnchaavishcha me pajnchaavii cha me trivatsashcha me trivatsaa cha me turyavaath cha me turyauhii cha me pashhthavaath cha me pashhthauhii cha ma ukshaa cha me vashaa cha ma rishhabhashcha me vehashcha me anadvaajncha me dhenushcha

ma aayuryagyena kalpataam praano yagyena kalpataamapaano yagyena kalpataam vyaano yagyena kalpataam chakshuryagyena kalpataam shrotram yagyena kalpataam mano yagyena kalpataam vaagyagyena kalpataam aatmaa yagyena kalpataam yagyo yagyena kalpataamh

Let me be granted the protection of calves in the wombs of the cows newborn and one half year old male and female offsprings, and two year male and female calves, two and half year old male and female calves and also three years calves males and females and four years calves male and female and five years calves male and female, the majestic breeding bulls, the virgin cows and the non conceived cows, the newly delivered ones the luggage pullers and all these are made efficacious to be very useful for multipurpose and be granted long life full of sacrifices with praana, Apaana, Vyaana airs, the eye and ear with sacrifices of the ming, speech, the Ego 'I' along with sacrifices with perfection in the truest term. This tenth Anuvaka consists of thirty one specific desires to be granted as ultimate ones.

CHAMAKAM ELEVENTH ANUVAKA

Ekaa cha me tisrashcha me pajncha cha me sapta cha me nava cha ma ekadasha cha me trayodasha cha me pamchadasha cha me saptadasha cha me navadasha cha ma eka vishatishcha me trayovishatishcha me pamchavishatishcha me saptavishatishcha me navavishatishcha ma ekatrishachcha me trayastrishachcha me chatasrashcha me ashhtau cha me dvaadasha cha me shhodasha cha me vishatishcha me chaturvishatishcha meashhtaavishatishcha me vaatrishachcha me shhattrishachcha me chatvarishachcha me chatushchatvaarishachcha meashhtaachatvaarishachcha me vaajashcha prasavashchaapijashcha kratushcha suvashcha muurdhaa cha vyashniyashcha antyaayanashcha antyashcha bhauvanashcha bhuvanashchaadhipatishcha

Let me be granted the uneven number one, three, five, seven, Nine, eleven, thirteen, fifteen, seventeen, Nineteen, twenty one, twenty three, twenty five, twenty seven, twenty Nine, and thirty one, thirty three, and even numbers four, eight, twelve, and sixteen, twenty, and twenty four, twenty eight, thirty two thirty six, and forty and forty four, forty eight to ensure food and its production, its continuity, and the urge to enjoy, the origin of all productions, the sun, the heaven, the head of all, the infinite, the all pervading like the sky, time and the like present at the end of total consummation exists at the end of it on the earth as universal form, the Antaryami the immortal, the inner ruler of everything, the omnipresent and omnipotent.

CHAMAKAM SHANTI PATHA

Idaa devahuurmanuryagyaniirbrihaspatirukthaamadaani shasishhadvishvedevaah suuktavaachah prithiviimaatarmaa maa hisiirmadhu manishhye madhu janishhye madhu vakshyaami madhu vadishhyaami madhumatiim devebhyo vaachamudyaasa shushruushhenyaam manushhyebhyastam maa devaa avantu shobhaayai pitaroanumadantu

The Divine Gods are implored through the mantras of Kamadhenu. Manu does the Sacrifices, Bruhaspati recites the pleasant mantras. Let these praises of Visva devas and mother earth save me from suffering. Let my pleasant thoughts bring forth pleasant actions and the resultant enjoyable fruits. Let my Joyous offerings bear fine and worthy speech and my words please the divinity, make men lend their ears to gladden and Gods enlighten me and invoke my speech very powerful and my forefathers feel excellently glad over it and bless me to perpetuate it.

Om shaantih shaantih shaantih |

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Ref: livermoretemple.org

Significance of Sri Maharudram

Rudra Literally means that “Fire comes from the Bowels of the earth spreading God’s Grace all over the world”. Sri Rudram chant is an ancient Vedic hymn in praise of Lord Shiva, and is the oldest prayer with a listing of various names of Lord Shiva.

Through the chanting of Sri Rudram, Lord Shiva’s various attributes and aspects are invoked and worshipped. Chanting the Rudram is considered to be of great benefit. The Rudram chanting can be done with or without the accompaniment of a Vedic yajna ritual. When accompanied with the Vedic fire ritual, it is called the Rudra Yajna. Sri Rudram – Comprising Namakam and Chamakam Srirudram, is also known as Rudraprasna. It is part of the Yajur Veda and one of the greatest of the Vedic hymns for all round benefits of mankind and is known to remove all doshas and difficulties.

The first part, chapter 16 of the Yajurveda, is known as Namakam because of the repeated use of the word “Namo" in it. The second part, chapter 18 of the Yajurveda, is known as chamakam because of the repeated use of the words “Chame”.Scriptures define several methods of Rudram recitation . These are summarised by Sage Satapatha who listed in his treatise “Maharnava Karma Vipaka” four types of Abhisheka procedures compatible with Vedic scriptures. Those are Rudram, Ekadasha Rudram, Maha Rudram and Ati Rudram – each being more potent than the preceding one.

1. Reciting the entire Sri Rudram – 11 Anuvakas (chapters) of Namakam once followed by 11 Anuvakas of Chamakam, is the most common method practised in day- to- day worship (during daily Abhishekam to Lord Shiva in our temple).

2. Reciting Namakam 11 times followed by first ,second canto of Chamakam for each Namakam recitation is known as Rudraikadasini (Ekadasha Rudram).

3. Eleven Rudraikadasini make one Laghu Rudram (121 times recitation). This is usually done by 11 priests each chanting Rudram 11 times simultaneously.

4. Eleven Laghu Rudrams make one Maha Rudram (1,331 times) and 5. Eleven Maha Rudrams make one Ati Rudram (14,641 times) Rudra Maha Yajnam is a very important form of worship of Lord Shiva, the very source of cosmic energy for the entire creation. His Divine form encompasses and extends far beyond all known and unknown galaxies and universes. Lord Shiva is omnipotent, omniscient and omnipresent. He is the conqueror of Death and an embodiment of infinite mercy, compassion and love. We owe our existence to the Divinity and have to pray and worship Him constantly with gratitude for the welfare of all mankind.Lord Shiva is worshipped traditionally in the form of Linga – resembling the replica of Brahmanda. When we think of Lord Shiva invariably we get the image of “Shiva Lingam ". Linga (meaning "mark," or "sign,") is a symbol for the worship of the Lord Shiva. The use of this symbol for worship is an ancient tradition extending back at least to the early Indus Valley civilization. In temples, the Linga represents Lord Shiva with an unending top and bottom signifying the infinite Paramaatman.In this Lingam, the entire universe is personified.

If this Lingam is cooled (pleased by devotion), the universe is cooled (filled with peace and love). Abhisheka is the ritual that cools the Shiva Lingam and is dearest to His heart.. That is why constant abhishekam to Shiva while chanting Rudram is an expression of our bhakti.

The Rudra Yajna is the most sacred and powerful among all the Maha Yajnas encompassing two Nishkama Karmas, namely, Daiva Yajna (worship of Shiva and Other divinities), and Manushya Yajna (performed with large number of devotees who partake prasadam or grace of the Lord).

Very rarely a Yajna of this significance and magnitude can be witnessed and the opportunity for the people to actually participate in the worship. It is also done particularly for the sake of washing away ones sins and afflictions, for bringing peace, prosperity and family happiness.

Maha Rudra Yajna is one of the highest forms of community worship ,with the involvement of 11 Ritwiks reciting the Sri Rudra Prasna 11 times on 11 occasions , totalling 1,331 times followed by one tenth (133) recitations for the purpose of the homam.

This grand 7-days long Vedic ceremony is for Loka Kalyana, the welfare of all devotees, their families, all humanity and for Universal peace and prosperity.

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Ref: casualwalker.com

Sri Rudram / Rudradhyaya, Sri Rudraprasna, Śatarudrīya –

The Powerful Veda Mantra for Lord Shiva

Vedic mantra to praise & invoke the blessings of lord shiva

Sri Rudram / Shri Rudram / śrī-rudram श्रीरुद्रम्, is a series of most powerful Vedic mantras performed to invoke, honor and praise Lord Rudra – Lord Shiva. Shri Rudram is one of the powerful and sacred mantras found in the Krishna Yajur Veda's Taittiriya Samhita – one of the four Veda scriptures. The Taittiriya Samhita of the Yajur Veda has seven sections (skandas) and Sri Rudram is treasured in the 4th section. Lord Rudra is found to be mentioned in the Rig Veda and in Yajur Veda.

Chanting Sri Rudram, one of the greatest Vedic hymns brings great benefits and removes all doshas and difficulties. Shri Rudram also called Rudra Puja, Śatarudrīya, Satha Rudreeyam and Śri Rudrapraśna.

Sri Rudram / Shri Rudram Meaning:

Shri Rudram is derived from the Sanskrit word Shri, which means the “Most Auspicious”. The Rudra Literally means the verily this fire – the fire which comes from the Bowels of the earth by the Lord Shiva’s Grace, this fire purifies limitations and restores the awareness of oneness in a yogi.

Sri Rudram has two forms – the Angry or the Ghora form and Lord Shiva or Auspicious form. The Rudra is revered as a deity who imparts absolute wisdom to mankind and whose vitality pervades everything. By chanting of Sri Rudram with devotion, one can attain Mukti – the enjoyment of fulfilled life as well as freedom from the ills of the world.

Shri Rudram consists of two parts called the:

- Namakam
- Chamakam

Sri Rudram Namakam

Namakam is the first part of Sri Rudram, it is found to be repeated with the use of the word “Namo” in it – which means offering our respect.

Namakam is recognizing the presence of Lord Shiva tattva in everything. According to quantum physics, we are all made up of the same energy. This section of Rudram is done to acknowledge that everyone and everything is made up of the same energy.

Sri Rudram chamakam

Chamakam is the second part of Sri Rudram, it is found to be with the repeated usage of the word “Chame” – which means the grant to me.

In Chamakam, we recognize that all of the things present in existence are within us. So, that tattva or Rudra is present everywhere and everything that contains that energy is within me. And here we worship the presence of that Rudra within us.

Each part of the Namakam and Chamakam has 11 sections. The first part represents a prayer for Rudra to morph into a peaceful form and describes the various epithets of Rudra, while the second part praises Rudra and prays for his blessings.

After praying and identifying Rudra with everything in the Namakam, Chamakam is usually recited, which speaks completely about human happiness and defines the highest degree that desires to be asked or to be granted. Chamakam’s roots are deeply embedded in earthly wants, eventually leading to divine fulfilment.

The Shri Rudram has 11 anuvakas – verses of Namakam and 11 anuvakas – verses of Chamakam. After Each chanting of One round of Rudram one Anuvaka, Each of Chamakam is chanted.

The Rudras are classified as Ekadash Rudra – the eleven Rudras and these eleven are present in our existence as eleven different wins. There are also eleven different organ systems in our body. When these wins are pacified at a deeper level, deep wisdom dawns on us.

In the first Anuvaka, Rudra is asked to turn away his Ghora rupa – the fierce appearance and to please keep his and his followers’ weapons at bay. Having been pacified, Rudra is requested to destroy the sins of those for whom it is being chanted.

Lord Shiva is the creative extra-cosmic Parent of the Universe, and also the immanent in every particle, in every speck of space, in every unit of time, in every corner, in every particle of creation.

Benefits of Chanting / Listening to Sri Rudram

Shiva Puraṇam states about chanting Sri Rudram, that “by reciting Veda once, a person becomes pure on that day, but by reciting Sri Rudram the very next moment the person gets purified and liberated.

By chanting Shri Rudram, it draws the listener to spirituality in the quest for the truth behind human existence. The listener and seeker of Sri Rudram Chamakam are blessed with both worldly and spiritual benefits such as good health, peace of mind, and pure joy. Generally, Shri Rudram recitations are offered while performing yajnas, an act of worship so powerful that it becomes a means for reciters to experience the beneficial fire of yoga.

Shri Rudra is also chanted at “Sathabhishekam functions” – the 80th Birthday celebration, as it helps the Atman to attain the highest boon of immortality, – the liberation from the cycle of birth and death. Lord Shiva who is easy to please is also the embodiment of time and Rudram is chanted as an expression of gratitude for the long life granted and also to seek the ultimate boon of immortality.

Shri Rudram is done for the benefit of the entire universe to maintain peace and harmony in nature. Recitation of Shri Rudram involves careful attention to the pronunciation and pace of the Sanskrit mantras. In this way, Shri Rudram supports a seeker to develop inner stamina, achieve greater overcome all our worries/fears, clarity of thinking, and recognize their own oneness with God.

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YouTube Videos

Rudram, Namakam by Rajshri Soul(37 min):
https://youtu.be/XIG6-HG5VX4?si=5eSz32JBFWtiubC4

Sri Rudram - powerful mantra (18 min):
https://youtu.be/UjhoZ4fCyDU?si=nl87o7KcRtxHrJKi

Rudram, Namakam, Chamakam (56 min):
https://youtu.be/9Rq1zlFJl7Y?si=_VMMfstljkCC_zxc

Sri Rudram (22min):
https://youtu.be/PbGBn14Q-TU?si=z9W4Z62R8kP_yohh

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीऽतमस्तु मा विद्विषावहै॑ ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Vishnu Sahasranama Stotram - Chant in praise of Lord Vishnu

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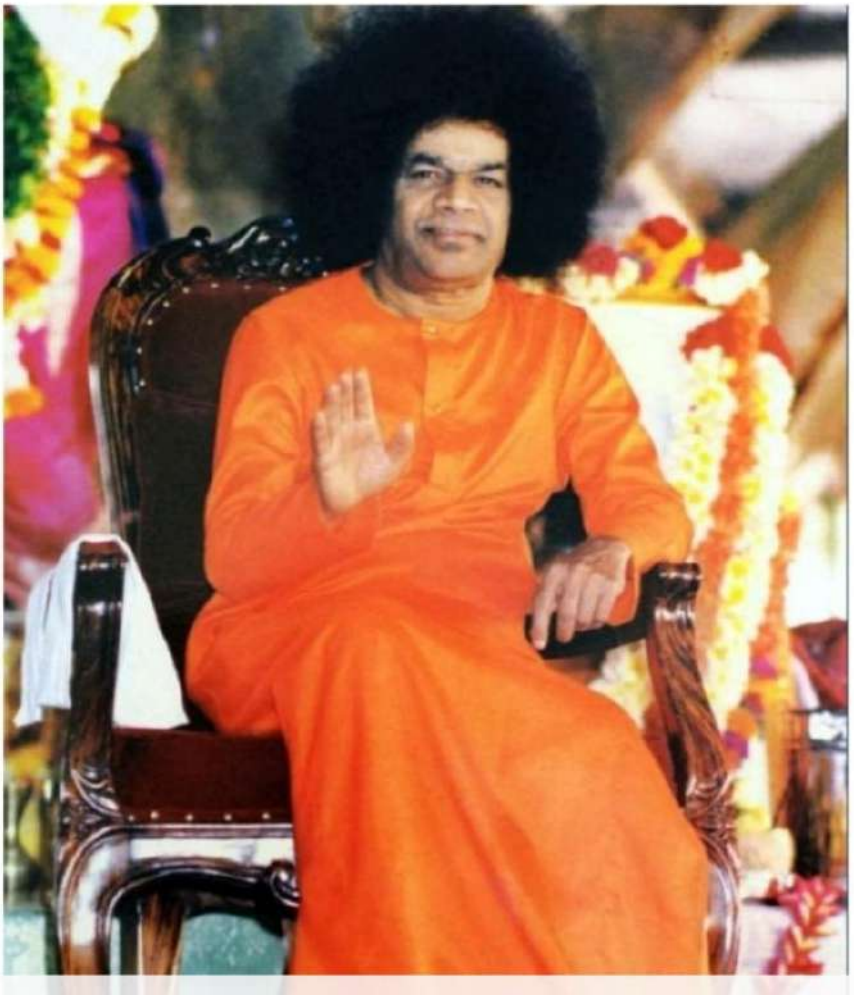
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sri Vishnu Sahasranama Stotram - chant in praise of Lord Vishnu.
Background of Vishnu Sahasranamam, Yudhistira's six questions, meaning, why is it powerful, how to chant, benefits of Chanting, why 1008 names, interpretations, quotes, commentaries by Acharyas..etc.
Links to YouTube videos give the chanting of Vishnu Sahasranama Stotram by M S Subbulakshmi and also by others .

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, websites, YouTube videos etc as mentioned in text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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Vishnu Sahasranamam and its unique meanings

The Vishnu Sahasranamam is an ancient holy Vedic hymn containing one thousand names of Lord Vishnu. The Vishnu Sahasranamam, commonly chanted as a stotram, includes these names arranged across 107 stanzas. Lord Vishnu, also known as MahaVishnu or Narayana, protects and preserves the Universe.

The general depiction is that He rests on the king of snakes named Kalswarup Seshnag, with his consort, Goddess Laxmi, sitting by his side. Devotion towards Lord Vishnu and worshipping Him brings inner peace, success, and detachment to the devotee. Each name in the Sahasranamam has a profound meaning and refers to a particular characteristic, quality, or attribute of Lord Vishnu.

The purpose of chanting these names is to invoke a sense of bonding and love with the Lord. Each meaning gives us insight, understanding, and depth into the nature of God.

In a Sahasranamam, there is a deep connection between the name and the named, i.e., Lord Vishnu in this case. You'll notice that some words repeat twice or more. However, their significance differs hence chanted as part of the hymn.

In addition to the specific meaning of each name of Sri Vishnu, the phonetic vibrations also play a significant role if a seeker wants to chant this powerful hymn.

Vibrations are produced by chanting each name, also known as Nama, and subsequently the chain of consecutive names, known as Namavali. These energy vibrations are essential for bonding, one-pointed focus, insight, wisdom, realisation, and true perception of Lord Vishnu.

As Om Swami describes, while talking about self-realisation, the entire goal of human life is to merge into the universal consciousness and become liberated, which is what the first verse of the Vishnu Sahasranamam means. We eulogise the Lord through this hymn, chanting it as Sahasranamam.

When an individual is close and has deep bonds with another person, they usually give them various names lovingly. The same applies to Divine love and worship. The idea is that when a seeker drowns in devotional sentiment for their deity, they chant the various names of the Lord out of gratitude and love to understand Him better and communicate with Him.

"*Praying is your method of connecting with him, and Grace is His method of connecting with you. When you call and say 'hello,' that is praying; when He answers back, that is grace; sometimes, He calls back later." ~ Om Swami, os.me*

Additionally, prayers are a means for self-purification and mental cleansing when chanted with sincerity and devotion.

The importance of chanting Sri Vishnu Sahasranama is that the worshipping deity is none other than Vasudeva, the sustainer of the Universe, who only wants what's best for us.

The First Version of Vishnu Sahasranama

King Yudhisthira approached his grandsire Mahamana Bhishma after the war of Mahabharat was over, seeking answers to spiritual questions:

1. Who is the Lord of this Universe? Who is the ultimate refuge of a human?
2. What is the way to attain the ultimate state of purity?
3. Whom should we call out to – to set us free from the shackles of this world?

It is then that, while lying on the bed of arrows, Mahamana Bhishma gave Yudhisthira the one thousand names of Lord Vishnu, now known as Vishnu Sahasranamam. There are numerous versions of Vishnu Sahasranamam, but the most commonly chanted ones are from Skanda Purana and Mahabharata.

Why is Vishnu Sahasranama powerful?

An essential part of our lives consists of us calling out to the divine. During hardships, pain, and sorrow, we pray to him and approach him with gratitude when we are happy, thanking him for all the grace showered on us.

Vishnu Sahasranamam is said to be so powerful that it is like dialling a direct call to God. So, for the devotees of Lord Vishnu and otherwise, Vishnu Sahasranamam's importance is evident, as the scriptures extensively mention its benefits.

Lord Krishna himself chanted Vishnu Sahasranamam (an incarnation of Lord Vishnu). He chanted it to calm down a destructive fire, and during the Dwapar Yug, when Kauravas were on the verge of defeating the Pandavas due to a potent weapon called the "Brahmastra," which when used in the war could have caused a lot of destruction.

How to chant the Vishnu Saharanamam?

Chanting the Vishnu Saharanamam gives immense peace to one's mind. One can chant as many times as one wishes to. The most popular ways are:

1. Mantra meditation (Japa),

2. Worship (Archana), or

3. Recitation (Parayana).

For an absolutely clear pronunciation, you can watch this beautiful video of beautiful Vishnu Sahsranama sung in the voice of Swami Vidyananda Om on the eve of live abhishekam done on Krishna Janmashtami.
Rejoice in seeing the abhishekam of Sri Hari done with utmost devotion and various unguents and other offerings such as water from Giri Ganga, cow's milk, yogurt, sandalwood water, honey, fragrant concoction, turmeric while the glorious chants of Vishnu Sahasranamam are recited in the background.

The most common way is through the daily recitation of one thousand names. If appropriately pronounced with a great bhava (devotional sentiment), Vishnu Sahasranamam can work wonders on an individual's overall spiritual, emotional, and material development.

The correct way to chant Vishnu Sahasranamam is by understanding the meaning of each name and internalising it. It is done by contemplating the name and evoking the feeling of love and devotion within one's heart.

Mindful recitation with devotion helps the devotee reap the immense benefits of Vishnu Sahasranamam. Mechanical recitation without devotional sentiment would not be as effective because Sahasranamam is a devotional eulogy.

It is perfectly okay to take breaks and learn the hymn slowly, as the primary purpose is to remain mindful and established in devotion during recitation. Hence, one should chant Lord Vishnu's names with devotion and concentration. It is a belief that one can attain salvation by doing so.

Such a holy bond between the devotee and Lord Vishnu, their deity, is the goal of all worship as stated by Lord Krishna Himself in the Bhagavad Gita:

"*But those who dedicate all their actions to Me, regarding Me as the Supreme goal, worshipping Me and meditating on Me with exclusive devotion, O Parth, I swiftly deliver them from the ocean of birth and death, for their consciousness is united with Me." ~ Bhagavad Gita, Verse 12.6-12.7*

Benefits of Chanting Vishnu Sahasranama

s.me
BENEFITS OF VISHNU SAHASRANAMA
01. ATTAIN SUCCESS IN LIFE
02. GOOD HEALTH, PROSPERITY, HAPPINESS
03. ATTAIN SALVATION
04. PROTECT FROM EVIL
05. ATTAIN PURITY OF THOUGHT, WORDS, AND DEEDS
06. INNER PEACE AND WISDOM

As per the slokas mentioned in Markandeya Puranam and other such texts, a householder who chants Vishnu Sahasranama daily will:

1. Attain success in life;

2. He will have more material wealth, more food and clothing, he will live for a long time possessing good health, and his mind will be cheerful.

3. A devotee who aims to attain salvation can achieve it through Vishnu Sahasranamam chanting.

4. It is also a belief that this hymn creates a protective shield around you and your family, protecting you from all evil.

Vishnu Sahasranamam calms our minds and gives our body and soul strength to face all the challenges in life. Various additional benefits come from the mindful recitation of this chant:

1. It removes all the obstacles from one's life and can help you get rid of your debts.

2. It makes you sanctimonious and virtuous throughout your life; hence one should ideally chant it daily.

3. Doing regularly with devotion and faith relieves the devotee from stress, sorrow, and pain.

4. It brings prosperity to the family.

5. Blessings of Lord Vishnu help one to understand the ultimate truth and walk the path of salvation.

6. Chanting Vishnu Sahasranama helps achieve inner peace and wisdom.

7. It deepens our devotion towards Lord Vishnu, especially by internalising each name.

8. Chanting this divine hymn removes the fear of death.

9. Regular practice makes one fearless, self-confident, and conquering evil thoughts.

10. It can help us attain purity of thought, words, and deeds.

11. The actual reality behind this Universe reveals itself to us.

12. As a result of chanting this hymn, we can negate all bondages and lead ourselves to liberation from the cycle of life & death

13. Since Vishnu Sahasranama helps us purify ourselves, our intentions become clear and pure, leading to attaining desires. However, as their devotion and love for the Divine

increases, true devotees naturally become so content that the fulfilment of their desires no longer remains a goal.

How to recite and pronounce the Vishnu Sahasranamam correctly?

As correct pronunciation is essential to create the right vibrations within us and connect with Lord Vishnu, a devotee should learn the correct way to pronounce the names in Vishnu Sahasranamam.

The very learned monk, Swami Vidyananda Om, the first disciple of Om Swami, goes through the intricate details and the right way to chant the Sahasranamam. Anyone who wishes to chant it will benefit significantly from this course which elaborates on and helps us to learn the Vishnu Sahasranamam.

You can also benefit from a sample giving you access to a free lesson from the Vishnu Saharasnamam course.

****

Ref: trsiyengar.com

Sri Vishnu Sahasranamam

Sri Vishnu Sahasranamam is known as Sri Vishnusahasranamam contains 1008 Names of **Sri Mahavishnu**. This entire compiling was done after the Mahabharata war and Saint Vyasa Mahamuni wrote the entire versus with answers for the queries raised by respective personnel they were part of that time.

Every Name of **Sri Vishnu** has a meaning to it; quite apart – the phonetic vibrations by chanting each Name known as “**Nama**" and the chain of names known as “**Namavali**” produces very fantastic results of vibrations that are very essential for human knowledge and wisdom. What the phonetic sound vibrations create to the chanter or to the one who hears it is very well established by many eminent scholars. For attainment of spiritual liberation, one must involve himself/herself to the glories of the Lord Sri Mahavishnu, by reciting the entire slokas.

This not only strengthens the brain neuron chips but also emits the brain wave at a very conducive limit that can revibrate the energies into one’s own body. Besides, the thought and

thinking of a person can also be regulated to divine path. That's the exact value, which bring every Bhakta known as devotees of **Sri Maha Vishnu.**

The birth of Sri Vishnu Sahasra Nama – The 1008 Names of Sri Maha Vishnu.

The legend would have it that at the end of the epic Mahabharata war, Bhishmacharya was awaiting the sacred hour to depart from his physical body unto the lotus feet of the Lord. Yudhishtira, the eldest of the Pandavas, was desperately looking for the answers to matters relating to Dharma and Karma. Lord Sri Krishna, who understood Yudhistira's uneasy mind, guided him to Bhishma to learn insight in to this precious knowledge. It is relevant to mention that Bhishma was acknowledged to be one of the twelve most knowledgeable people. The other eleven being Brahma , Narada , Siva , Subramanya , Kapila , Manu , Prahlada , Janaka , Bali, Suka and Yama .

As directed by the Lord, he meets Yudhisthira. At their meeting,

Yudhistira presented Bhishma with six questions.

1. kimEkam daivatam lokE?

Who is the greatest Lord in the world?

2. kim vaapyEkam parAyaNam?

Who is the one refuge of all?

3. stuvantam kam prApnuyuh mAnavah subham?

By glorifying whom, can man attain peace and prosperity?

4. kam arcanat prApnuyuh mAnavaah subham?

By worshipping whom can man reach auspiciousness?

5. kO dharmah sarva dharmANaam bhavatah paramO matah?

What is, in thy opinion, the greatest Dharma?

6. kim japam mucyatE jantur janma samsAra bandhanAth?

By doing Japa of what, can creatures go beyond the bonds and cycle of birth and death?

Bhishma responded by reciting the Vishnu Sahasranama

And reminded him that either by meditating on these names or by invoking the names through archana (Offering), our minds can be lifted to higher consciousness.

Indeed, such a long recital of nAmAs glorifying the Lord and His splendour is rare in the world. Yet a rational person is apt to question how mere words and their repetition can create such great power.. Just imagine for a moment that you are in an assembly, and the lecturer begins his talk with the word “boat”. You can at one grasp the image of a boat, and there is calmness of mind. Suddenly then, if someone in the assembly utters the word “snake”, will your calmness continue? It therefore follows that vak (utterance) and artha (meaning) together infuse a subtle energy either positively or negatively. The thousand naamas are storehouses of proven spiritual content that can easily uplift our minds. Indeed the expression NaMa is made up of Na for Naramandala and Ma for manas, our Mind. NaMa, the chanting of which helps to unite our nervous system and Mind.

The main body of Sri Vishnu Sahasranama consists of 107 stanzas which contain the one thousand names of Sri Maha Vishnu. Every one of the one thousand names is full of significance and refers to one particular guna (quality, characteristic, or attribute) of Paramatma. These names invoke a sense of bonding with the Lord. The meanings of the names give us an understanding and depth of God as there is a deep connection between the name and the named.

Why were these 1008 names chosen?

Does the Lord get absolutely defined by these one thousand names? The Vedas affirm that God is neither accessible to words nor to mind. It is said that you cannot comprehend the Paramatma with the human mind alone, even if you spend all your life trying! Given this infinite nature of the Paramatma, who is not governed or constrained by any of the physical laws as we know them, the choice of a thousand names of Vishnu by Bhishma should be recognized as a representation of some of his better known qualities that are repeatedly described in our great epics.

Some might say that they do not understand the meaning of the Sanskrit words, and therefore do not feel comfortable chanting them. But learning the chanting of prayers even without knowing the meaning is a worthwhile act, and can be compared to finding a box of treasure without the key. As long as we have the box, we can open it whenever we get the key of knowledge later. The treasure will be there already.

Others might feel that they do not know the correct Sanskrit pronunciation, and do not want to chant incorrectly. There is an analogy of a mother to whom a child goes and asks for an orange. The child does not know how to pronounce the word “orange” and so asks for “ange”. The mother does not turn away the child and does not refuse to give the child the orange just because the child does not know how to pronounce the word. It is the bhaava (spirit) that matters, and so as long as one chants the name of God with sincerity, considerations such as not knowing the meaning, not knowing the pronunciation, etc, do not matter, and God will confer His blessings on us, there is no way a devotee of Vishnu can meet with any dishonour or disgrace of any kind.

Phala Sruti – The Benefits:

Traditionally our prayers end with a phala sruti – a section on the benefits of reciting the prayer. The Vishnu Sahasranama is no exception.

The necessity of cleansing our body regularly to maintain hygiene and good health is recognized by everyone. But with the busy nature of today’s world, we do not see our mind the same way as we see our body. As a consequence, the need for keeping our minds clean is not appreciated.

Those who do not cleanse their mind on a regular basis become mentally ill over a period of time.. Prayers are a means to mental cleansing when they are chanted with sincerity and devotion. The importance of chanting Sri Vishnu Sahasranama is that the deity being worshipped is none other than Vasudeva. Sri Vedavyasa, who was responsible for stringing the naamas together in a poetic form, points out that it is by the power and command of Vasudeva that the Sun, the Moon, the stars, the world and the oceans are controlled. The whole universe of the Gods, Asuras and Gandharavas is under the sway of Lord Krishna. In Bhishma’s expert

judgement, chanting Vasudevas's name with devotion and sincerity will ensure relief from sorrows and bondage. The person who recites is not the only one who benefits, but also those who for whatever reason are unable to chant benefit by just hearing the chanting as well.

***

Ref: Wikipedia

Vishnu Sahasranama

The ***Vishnu Sahasranama***[1] (Sanskrit: विष्णुसहस्रनाम, IAST: *Viṣṇusahasranāma*),[a] is a Sanskrit hymn containing a list of the 1,000 names of Vishnu, one of the main deities in Hinduism and the Supreme God in Vaishnavism. It is one of the most sacred and popular stotras in Hinduism. The most popular version of the *Vishnu Sahasranama* is featured in the Anushasana Parva of the epic *Mahabharata*. Other versions exist in the *Padma Purana*, the *Skanda Purana*, and the *Garuda Purana*. There is also a Sikh version of the *Vishnu Sahasranama* found in the work *Sundar Gutka.*

Background

In the 135th[3] chapter of *Anushāsanaparva* (verses 14 to 120) in Mahabharata, the stotra was given to Yudhishthira by the grandsire of Kuru dynasty and warrior Bhishma who was on his death bed (of arrows) in the battlefield of Kurukshetra. Yudhishthira asks Bhishma the following questions:[4][5]

kimekam daivatam loke kim vāpyekam parāyaṇam
stuvantaḥ kam kamarcantaḥ prāpnuyurmānavāḥ śubham
ko dharmaḥ sarva dharmāṇām bhavataḥ paramo mataḥ
kim japan mucyate jantuḥ janmasamsārabandhanāt

In this world Who is the one refuge for all? Who is the greatest Divinity in the world ? By eulogising whom can a person reach auspiciousness? By worshipping whom can a person reach auspiciousness? What is, in your opinion, the greatest Dharma among all the Dharmas? By chanting whose name, can a creature proceed beyond the bonds of samsāra?[6]

Bhishma answers by stating that mankind will be free from all sorrows by chanting the *Vishnu Sahasranama*, which are the thousand names of the all-pervading Supreme Being Vishnu, who is the master of all the worlds, the supreme light, the essence of the universe and who is Brahman. All matter animate and inanimate reside in him, and he in turn resides within all matter.

Etymology

In Sanskrit, *sahasra* means 'thousand'. The meaning of sahasra is situation dependent. *nāma* (nominative, the stem is *nāman-*) means 'name'. The compound is of the Bahuvrihi type and may be translated as 'having a thousand names'. In modern Hindi pronunciation, *nāma* is pronounced [na:m]. It is also pronounced *sahasranāmam* in South India.

The phala shruthi [Phala = results Śruti = that which is heard] says that one who reads this *Vishnu Sahasranamam* every day with full devotion achieves name, fame, wealth and knowledge in his life.[7][8]

Interpretations

The *Vishnu Sahasranama* is popular among Hindus, and a major part of prayer for devout Vaishnavas, or followers of Vishnu. While *Vaishanvas* venerate other deities, they believe that the universe, including the other divinities such as Shiva and Devi, is ultimately a manifestation of the Supreme Vishnu. Despite the existence of other sahasranamas of other gods, referring a sahasranama as "The Sahasranama," generally refers to the *Vishnu Sahasranama* alone, thereby indicating its wide popularity and use.[9]

Two of the names in *Vishnu Sahasranama* that refer to Shiva are "Shiva" (names # 27 and # 600 in Advaitin Adi Shankara's commentary) itself, "Shambhu" (name # 38), "Ishanah" (name #6 4), and "Rudra" (name # 114). Adi Sankara of Advaita Vedanta asserts that the deity Vishnu is Brahman itself (not just an aspect of Brahmam).[10] Again, he notes that "only Hari (Vishnu) is eulogised by names such as *Shiva*",[11] a position consistent with interpretations of the Srivaishnavite commentator Parasara Bhattar. Parasara Bhattar had interpreted Shiva to mean a quality of Vishnu, such as "One who bestows auspiciousness".[12]

However, this interpretation of the name Shiva has been challenged by Swami Tapasyananda's translation of Shankara's commentary on the *Vishnu Sahasranama*.[13] He translates the 27th name, Shiva to mean:"One who is not affected by the three Gunas of Prakrti, Sattva, Rajas,and Tamas; The *Kaivalaya Upanishad* says, "He is both Brahma and Shiva." In the light of this statement of non-difference between Shiva and Vishnu, it is Vishnu Himself Who Is exalted by the praise and worship of Shiva."[13] Based on this commonly held Advaitan point of view which has been adopted by Smartas, Vishnu and Shiva are viewed as one and the same God, being different aspects of preservation and destruction respectively. As many Sanskrit words have multiple meanings, it is possible that both Vishnu and Shiva share names in this instance, e.g., the name Shiva itself means "auspicious"[14] which could also apply to Vishnu. The Deities Ananthapadmanabha and Shankaranarayana are worshipped by Hindus, as is Panduranga Vitthala, a form of Krishna with a Shiva Linga on his crown, signifying the oneness of both deities.

However, the Vaishnava commentator, Parasara Bhattar, a follower of Ramanujacharya has interpreted the names "Shiva" and "Rudra" in *Vishnu Sahasranama* to mean qualities or attributes of Vishnu, and not to indicate that Vishnu and Shiva are one and the same God. Vaishnavas worship Vishnu in his four-armed form, carrying conch, disc, flower and mace in his hands, believing that to be the Supreme form. However, Smarthas do not subscribe to this aspect or personification of God, as Smarthas say that God is Nirguna and thus devoid of form. Additionally, they believe that God is not limited by time nor limited by shape and color. Vaishnava traditions are of the opinion that Vishnu is both unlimited and yet still capable of having specific forms, as to give arguments to the contrary (to say that God is incapable of having a form) is to limit the unlimitable and all-powerful Supreme.

In the Sri Vaishnava and Sadh Vaishnava tradition, the Bhagavad-gita and the *Vishnu Sahasranama* are considered the two eyes of spiritual revelation.

In other Vaishnava traditions too, the *Vishnu Sahasranama* is considered an important text. Within Gaudiya Vaishnavism, Vallabha sampradaya, Nimbarka sampradaya and among Ramanandis, the chanting of the names of Krishna and Rama are considered to be superior to that of Vishnu. Based on another verse in the Padma Purana which says that the benefit of chanting the one thousand names of Vishnu can be derived from chanting one name of Rama, and a verse in the Brahma Vaivarta Purana equating the benefit of chanting three names of Rama with one name of Krishna. However, it is important to realize that those verses in those puranas are not to be interpreted literally, as many believe that there is no difference between Vishnu and Krishna and Rama. This theological difference can be expressed as follows: Many Vaishnava groups recognize Krishna and Rama as an Avatar of Vishnu, while others, instead, consider Him (Krishna) to be svayam bhagavan, or the original form of the Lord. Yet these verses can be interpreted as it is more important to have pure bhakti or devotion than merely repeating the many names of God without emotion. Indeed, Shri Krishna Himself said, "Arjuna, One may be desirous of praising by reciting the thousand names. But, on my part, I feel praised by one shloka. There is no doubt about it." [15]

Within Vaisnavism some groups, such as Sri sampradaya, adhere to and follow the Rig Veda: 1.156.3, which states "O ye who wish to gain realisation of the supreme truth, utter the name of Vishnu at least once in the steadfast faith that it will lead you to such realisation." [16]

Interpretations alluding to the power of God in controlling karma

Many names in the Vishnu Sahasranama, the thousand names of Vishnu allude to the power of God in controlling karma. For example, the 135th name of Vishnu, Dharmadhyaksha, in Sankara's interpretation means, "One who directly sees the merits (Dharma) and demerits (Adharma), of beings by bestowing their due rewards on them."[17]

Other names of Vishnu alluding to this nature of God are Bhavanah, the 32nd name, Vidhata, the 44th name, Apramattah, the 325th name, Sthanadah, the 387th name and Srivibhavanah, the 609th name.[18] Bhavanah, according to Sankara's interpretation, means "One who generates the fruits of Karmas of all Jivas for them to enjoy."[19] The Brahma Sutra (3.2.28) "Phalmatah upapatteh" speaks of the Lord's function as the bestower of the fruits of all actions of the jivas.[19]

General thoughts

Sections from Swami Tapasyananda's translation of the concluding verses of *Vishnu Sahasranama*, state the following: "Nothing *evil or inauspicious* will befall a man here or *hereafter* who daily hears or repeats these names." That comment is noteworthy. King Nahusha, a once righteous king, ancestor of Yudhishthira, after performing a hundred Ashwamedha sacrifices, became king of devas, but was later expelled from Svarga or heaven due to a curse by the great sage Agastya due to his pride and arrogance and became a python for thousands of years.[20] In the commentary to this sloka Sankara states that a fall akin to that of king Nahusha will not happen to that devotee who recites *Vishnu Sahasranama* daily.

Merits of recitation

Believers in the recitation of the *Sahasranama* claim that it brings unwavering calm of mind, complete freedom from stress and brings eternal knowledge. A translation of the concluding verses (Phalasruti) of *Vishnu Sahasranama*, state the following: "Nothing evil or inauspicious will befall a man here or hereafter who daily hears or repeats these names... Whichever devoted man, getting up early in the morning and purifying himself, repeats this hymn devoted to Vasudeva, with a mind that is concentrated on Him, that man attains to great fame, leadership among his peers, wealth that is secure and the supreme good unsurpassed by anything. He will be free from all fears and be endowed with great courage and energy and he will be free from diseases. Beauty of form, strength of body and mind, and virtuous character will be natural to him.... One who reads this hymn every day with devotion and attention attains to peace of mind, patience, prosperity, mental stability, memory and reputation.... Whoever desires advancement and happiness should repeat this devotional hymn on Vishnu composed by Vyasa.... Never will defeat attend on a man who adores the Lotus-Eyed One [Kamala Nayana], who is the Master of all the worlds, who is birthless, and out of whom the worlds have originated and into whom they dissolve."

In orthodox Hindu tradition, a devotee should daily chant the Upanishads, Gita, Rudram, Purusha Sukta and *Vishnu Sahasranama*. If one cannot do all this on any day, it is believed that chanting *Vishnu Sahasranama* alone is sufficient. *Vishnu Sahasranama* can be chanted at any time, irrespective of gender.

Varahi Tantra says that in the age of Kali yuga, most stotras are cursed by Parashurama and hence are ineffective. While listing the ones which are free from this curse and hence suitable during Kali Yuga, it is said, "Gita of the Bhishma Parva, Vishnu Sahasranama of Mahabharata and Chandika Saptashati' (Devi Mahatmyam) are free from all doshas and grant fruits immediately in Kali Yuga." [21]

In a classic astrological text, the Bṛhat Parāśara Horāśāstra, sage Parashara frequently recommends the recitation of the *Vishnu Sahasranama* as the best remedial measure for planetary afflictions.[22] For example, see the following verse: "The most effective and beneficial remedial measure for the prolongation of longevity and to obtain relief from other evil effects is recitation of Vishnu Sahasranam." Ch. 56, verse 30 [22]

Sage Parashara mentions this practice more than ten times in his text as in this further verse:

"The remedial measure to obtain relief from the above evil effects, is the recitation of Vishnu Sahasranama." Ch. 59, verse 77 [22]

In his celebrated Ayurvedic text Charaka Samhita, Acharya Charaka refers to the power of *Vishnu Sahasranama* in curing all kinds of fever.

viṣṇuṁ sahasramūrdhānaṁ carācarapatiṁ vibhum|| 311 stuvannāmasahasrēṇa jvarān sarvānapōhati| Recitation of the sahasra nāma (one thousand names) of Viṡnū, who has one thousand heads, who is the chief of the carācara (moving and non-moving things of the universe) and who is omnipresent cures all type of jwaras.

Shlokas

Recitation and aggregation

An alternative approach is to say the starting prayer, and then say the names collected in stanzas (As they were originally said by Bhishma.) Such stanzas are called *Slokas* in Sanskrit. The Sahasranama (apart from the initial and concluding prayers) has a total of 108 shlokas.

For example, the first *sloka* is:

om visvam vishnur-vashatkaro bhutbhavyabhavatprabhuh

bhutkrd bhutbhrd-bhaavo bhutatma bhutabhavanah

Notice the aggregation of several words and the omission of their intervening spaces. For example, the last word of the first line of this *Sloka*:

bhutabhavya-bhavatprabhuh

corresponds to:

om bhutabhavya bhavat prabhave namah

of the expanded version.

This joining-together of words is a common feature of Sanskrit and is called Samasa- a compound. It makes the *sloka*s compact, and easier to remember.

Mentions, Quotes and Commentaries

Mentions

- Adi Shankara of Advaita Vedanta in Verse 27 of Bhaja Govindam,[27] said that the Gita and Vishnusahasranama should be chanted and the form of the Lord of Lakshmi, Vishnu should always be meditated on. He also said that the Sahasranama bestowed all noble virtues on those who chanted it.[28]
- Parasara Bhattar, a follower of Ramanujacharya had said that Vishnusahasranama absolves people of all sins and has no equal[28]
- Madhvacharya, propounder of Dvaita philosophy, said that the Sahasranama was the essence of the Mahabharata, which in turn was the essence of the Sastras and that each word of the Sahasranama had 100 meanings.[28]
- Swaminarayan, founder of the Hindu Swaminarayan faith, said in verse 118 of the scripture, Shikshapatri, that one should "either recite or have the 10th canto,(of Bhagavata Purana) and also other holy scriptures like the "Vishnusahasranama" recited at a holy place according to one's capacity. "The recital is such that it gives fruits according to whatever is desired."[29]
- Swaminarayan also said in verses 93–96, "I have the highest esteem for these eight holy scriptures: 1-4)the four Vedas, 5) the Vyas-Sutra,(i.e., Brahma Sutras, 6) the *Shrimad Bhagavatam*, 7) Shri Vishnusahasranama in the *Mahabharata*, and 8) the Yajnavalkya Smrti which is at the center of the Dharma Scriptures; and all My disciples who wish to prosper should listen to these eight holy scriptures, and the brahmanas under my shelter should learn and teach these holy scriptures, and read them to others."
- Swami Sivananda, in his twenty important spiritual instructions, stated that the Vishnusahasranama, along with other religious texts, should be studied systematically.[30]

Quotes

- Sri N. Krishnamachari, a Vaishnavite scholar, at Stephen Knapp's website, quoting Vaishnavite scholars, states that there are six reasons for the greatness of Vishnusahasranama:
- 1) "Vishnusahasranama is the essence of the Mahabharata;
- 2) Great sages such as Narada, the Alvars, and composers including Saint Tyagaraja have made repeated references to the "Thousand Names of Vishnu" in their devotional works;
- 3) The person who strung together the thousand names as part of the Mahabharata and preserved it for the world was none other than Sage Veda Vyasa, the compiler of the Vedas;
- 4) Bhishma considered chanting of the Vishnusahasranama the best and easiest of all dharmas, or the means to attain relief from all bondage;
- 5) It is widely accepted that the chanting this Stotram gives relief from all sorrows, and leads to happiness and peace of mind;
- 6) Vishnusahasranama is in conformity with the teachings of the Gita."[31]

- Quote by A. C. Bhaktivedanta Swami Prabhupada; on February 15, 1970, to J.F.Staal; Professor of Philosophy and of South Asian Languages. Second paragraph, states:

In this way we find all the scriptures aiming at the Supreme Person. In the Rig Veda (1.22.20) the *mantra* is *om tad vishnoh paramam padam sada pashyanti surayah* ("The demigods are always looking to that supreme abode of Vishnu"). The whole Vedic process, therefore, is to understand Lord Vishnu, and any scripture is directly or indirectly chanting the glories of the Supreme Lord, Vishnu."[32]

- Shiva addressed his wife, Parvati:

sri rama rama rameti rame rame manorame
sahasranama tat tulyam rama nama varanane

This translates to:

O Varanana (lovely-faced lady), I chant the holy name of Rama, Rama, Rama and thus constantly enjoy this beautiful sound. This holy name of Sri Rama is equal to one thousand holy names of Lord Vishnu." (Brhad Visnusahasranamastotra, Uttara-khanda, Padma Purana 72.335)

- Brahmānda Purana said:

sahasra-namnam punyanam, trir-avrttya tu yat phalam
ekavrttya tu krsnasya, namaikam tat prayacchati

This translates to:

"The pious results (punya) achieved by chanting the thousand holy names of Vishnu (Vishnusahasranama-Stotram) three times can be attained by only one utterance of the holy name of Krishna."

- Krishna Himself said:

yo mam nama sahasrena stotum icchati pandava
sohamekena slokena stuta eva na samsaya

This translates to:

"Arjuna, One may be desirous of praising by reciting the thousand names. But, on my part, I feel praised by one sloka. There is no doubt about it."

- From the oldest scriptural text in Hinduism, the Rig Veda; I.156.3b,[33] it states:

"O ye who wish to gain realisation of the Supreme Truth, utter the name of "Vishnu" at least once in the steadfast faith that it will lead you to such realisation."

Commentaries

The *Vishnu Sahasranama* has been the subject of numerous commentaries:

- Adi Shankara of Advaita Vedanta wrote a definitive commentary on the *Sahasranama* in the 8th century.
- Parasara Bhattar, a follower of Ramanuja, wrote a commentary in the 12th century, detailing the names of Vishnu from a Vishishtadvaita perspective, in the book titled *Bhagavath Guna Dharpanam* (or *Bhagavad Guna Dharpana*, meaning *reflections of the Lord's qualities*).[34][35]
- Madhvacharya of Dvaita Vedanta asserted that each name in the sahasranama has a minimum of 100 meanings.
- Vidyadhiraja Tirtha (died 1392) (disciple of Jayatirtha) of Dvaita Vedanta wrote a commentary on *Vishnu Sahasranama* called *Viṣṇusahasranāmavivṛti*.[36]
- Satyanidhi Tirtha (died 1660) of Dvaita Vedanta wrote *Vishnu Sahasranama Vyakhyana*, a commentary on *Vishnu Sahasranama*.[37]
- Satyasandha Tirtha (died 1794) of Dvaita Vedanta wrote *Viṣṇusahasranāmabhāṣya*, a commentary on *Vishnu Sahasranama*.

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YouTube Videos

Vishnu Sahasranamam by M S Subbulakshmi (29 min):

https://youtu.be/ATfIA6WOy0I?si=vhwK0VRdS1AXF2uG

Vishnu Sahasranamam by Rajalaksmee Sanjay (31 min):

https://youtu.be/h85b85vNSnc?si=CKapaB5aojD-1a2E

Vishnu Sahasranamam by Shemaroo Bhakti (29 min):

https://youtu.be/SHjcWy_tf6g?si=KiraAuX9PsvvOegT

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Hanuman Chalisa -
Prayer in praise of Lord Hanuman

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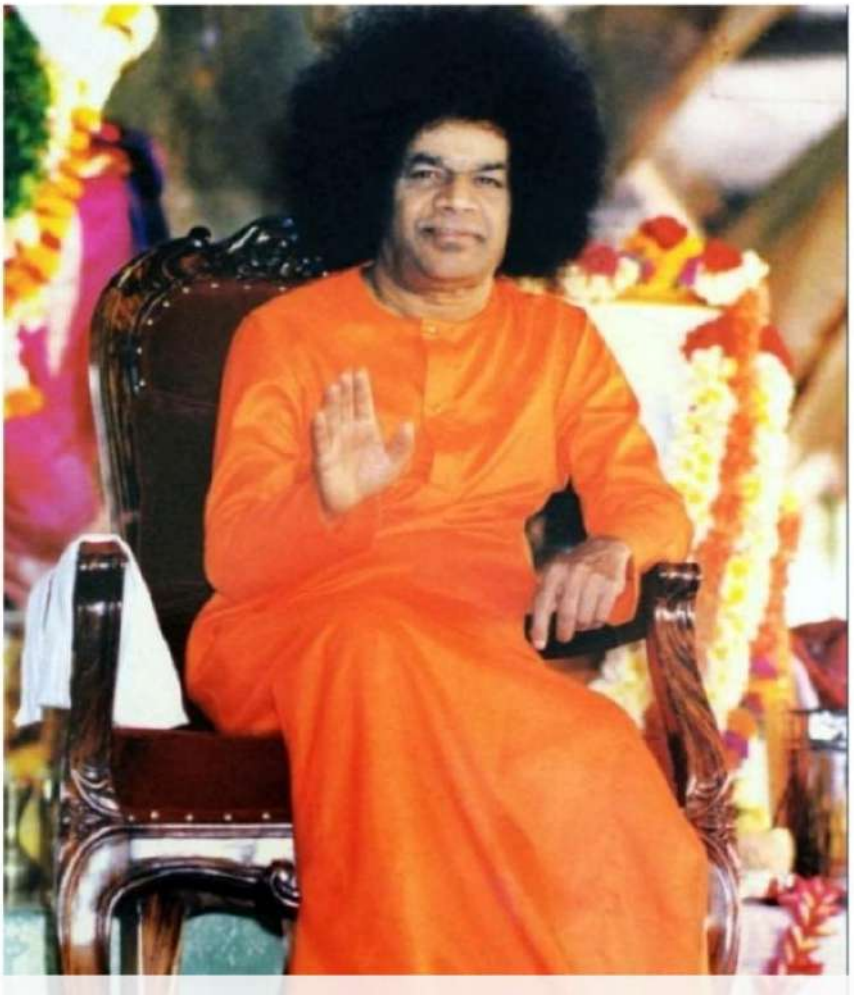
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Hanuman chalisa- chant in praise of Lord Hanuman.
Descriptions about the author of Hanuman Chalisa, about deity, Commentaries, Significance, in popular culture, in films, music and folklore, benefits of Chanting, …..etc are given.

Links to YouTube videos give the chanting of Hanuman chalisa by M S Subbulakshmi and also by other well known singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from Wikipedia and artofliving websites, and YouTube as mentioned in text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 11, 2023
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Ref: Wikipedia

Hanuman Chalisa

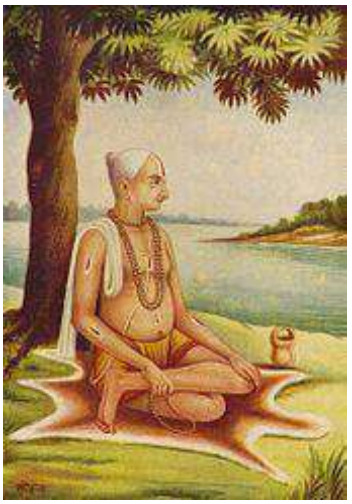
The ***Hanuman Chalisa*** (Hindi pronunciation: [ɦənʊmaːn ʧaːliːsaː]; *Forty chaupais on Hanuman*) is a Hindu devotional hymn (*stotra*) in praise of Hanuman.[2][3][4] It is an Awadhi language text attributed to Tulsidas,[2] and is his best known text apart from the *Ramcharitmanas*.[5][6] The word "chālīsā" is derived from "chālīs", which means the number forty in Hindi, as the *Hanuman Chalisa* has 40 verses (excluding the couplets at the beginning and at the end).

Hanuman is a devotee of Rama and one of the central characters of the *Ramayana*. According to the Shaiva tradition, the deity Hanuman is also an incarnation of Shiva. Folktales acclaim the powers of Hanuman.[7] The qualities of the god Hanuman – his strength, courage, wisdom, celibacy (brahmacharya), his devotion to Rama and the many names by which he is known – are detailed in the *Hanuman Chalisa*.[7] Recitation or chanting of the *Hanuman Chalisa* is a common religious practice.[8] The *Hanuman Chalisa* is the most popular hymn in praise of Hanuman, and is recited by millions of Hindus every day.

Description

The authorship of the *Hanuman Chalisa* is attributed to Tulsidas, a poet-saint who lived in the 16th century CE. He mentions his name in the last verse of the hymn. It is said in the 39th verse of the *Hanuman Chalisa* that whoever chants it with full devotion to Hanuman, will have Hanuman's grace. Among Hindus worldwide, it is a very popular belief that chanting the Chalisa invokes Hanuman's divine intervention in grave problems.

Author



The most common picture of Tulsidas

Home of Tulsidas on the banks of River Ganga Tulsi Ghat Varanasi where Hanuman Chalisa was written, a small temple is also located at this site

Tulsidas[10] (1497/1532–1623) was a Hindu poet-saint, reformer and philosopher renowned for his devotion for Rama. A composer of several popular works, he is best known for being the author of the epic *Ramcharitmanas*, a retelling of the *Ramayana* in the vernacular Awadhi language. Tulsidas was acclaimed in his lifetime to be a reincarnation of Valmiki, the composer of the original Ramayana in Sanskrit.[11] Tulsidas lived in the city of Varanasi until his death.[12] The Tulsi Ghat in Varanasi is named after him.[10] He founded the Sankat Mochan Hanuman Temple dedicated to Hanuman in Varanasi, believed to stand at the place where he had the sight of Hanuman.[13] Tulsidas started the Ramlila plays, a folk-theatre adaption of the Ramayana.[14] He has been acclaimed as one of the greatest poets in Hindi, Indian, and World literature.[15][16][17][18] The impact of Tulsidas and his works on the art, culture and society in India is widespread and is seen to date in vernacular language, Ramlila plays, Hindustani classical music, popular music, and television series.

Deity

The Hindu deity to whom the prayer is addressed is Hanuman, an ardent devotee of Rama (the seventh avatar of Vishnu) and a central character in the *Ramayana*. A general among the vanaras, Hanuman was a warrior of Rama in the war against the rakshasa king Ravana. Hanuman's exploits are much celebrated in a variety of religious and cultural traditions,[22] particularly in Hinduism, to the extent that he is often the object of worship according to some bhakti traditions,[23] and is the prime deity in many temples known as Hanuman Mandirs. He is one of the seven chiranjivis (immortals). Hanuman also appears in the Mahabharata on Arjuna's chariot as his dhvaja (flag).

Text

The work consists of forty-three verses – two introductory dohas, forty Chaupais, and one doha in the end.[2] The first introductory doha begins with the word *shrī*, which refers to Shiva, who is considered the guru of Hanuman.[24] The auspicious form, knowledge, virtues,

powers and bravery of Hanuman are described in the first ten Chaupais. Chaupais eleven to twenty describe the acts of Hanuman in his service to Rama, with the eleventh to fifteenth Chaupais describing the role of Hanuman in bringing back Lakshmana to consciousness.[25] From the twenty-first Chaupai, Tulsidas describes the need of Hanuman's *kripa*.[28] At the end, Tulsidas greets Hanuman with subtle devotion[29] and requests him to reside in his heart and in the heart of devotees.[30] The concluding doha again requests Hanuman to reside in the heart, along with Rama, Lakshmana, and Sita.[31]

Commentaries

Depiction of Bharata meeting Rama watched by Hanuman, Sita and Lakshmana. From left – Hanuman, Bharata, Rama, Sita and Lakshmana

Before the 1980s, no commentary had been composed on the *Hanuman Chalisa*,)which Rambhadracharya attributes to the work not being included in printed editions of collected works of Tulsidas.[2] Indubhushan Ramayani authored the first brief commentary on *Hanuman Chalisa*.[2] Rambhadracharya's *Mahaviri* commentary in Hindi, authored in 1983,[2] was called the best commentary on *Hanuman Chalisa* by Rama Chandra Prasad.[32]

In popular culture

The *Hanuman Chalisa* is recited by millions of Hindus every day,[9] and most practising Hindus in India know its text by heart.[33] The work is known to be popular among people from diverse educational, social, linguistic, musical, and geographical groups.[33]

Classical and folk music

The *Hanuman Chalisa* is one of the best selling Hindu religious books and has been sung by many popular bhajan, classical and folk singers.[33] The rendition of *Hanuman Chalisa* by Hari Om Sharan, originally released in 1974 by the Gramophone Company of India and re-released in 1995 by Super Cassettes Industries,[34] is one of the most popular, and is regularly played at temples and homes across Northern India.[33][35] This rendition is based on traditional melodies in the Mishra Khamaj, a raga belonging to the Khamaj That,[34] with the

base note taken at the second black key (*kali do*) of the harmonium.[34] A recording based on the same traditional melodies was released in 1992 by Super Cassettes Industries, with Hariharan as the singer and Gulshan Kumar as the artiste.[34]

Other notable renditions include those by bhajan singers Anup Jalota and Ravindra Jain, Hindustani vocalists Pandit Jasraj and Rajan and Sajan Mishra, and the Carnatic vocalist M.S. Subbulakshmi.[34] The renditions by Unni Krishnan, Nithyasree Mahadevan, Pandit Bhimsen Joshi, Ganapathi Sachchidananda Swamiji and Morari Bapu are also popular.[36]

Among western singers Krishna Das has performed the Hanuman Chalisa in both slow and fast formats.[37]

Popular movies

In the Hindi movie *1920* (directed by Vikram Bhatt), *Hanuman Chalisa* is frequently used in different scenes. One of the scenes show the protagonist Arjun Singh Rathod (played by Rajneesh Duggal), reciting the *Hanuman Chalisa* in full. It is used in an important sequence in *Bajrangi Bhaijaan,* when the protagonist fights back against child traffickers and rescues a little girl from them.[38]

An animation movie named *Shri Hanuman Chalisa* directed by Charuvi Agarwal and designed by Charuvi Design Labs is a film on Hanuman.[39][40]

Popular music

Popular singers who have sung the *Hanuman Chalisa* include Carnatic singer M. S. Subbulakshmi, as well as Lata Mangeshkar, Mahendra Kapoor, S. P. Balasubrahmanyam, Shankar Mahadevan, Anuradha Paudwal, Kailash Kher, Sukhwinder Singh, Sonu Nigam, and Udit Narayan.[33]

The *Hanuman Chalisa* was sung by Amitabh Bachchan in chorus with twenty other singers.[33] This recording was released as a part of the *Shri Hanuman Chalisa* album in 2011 and received an unprecedented response by the releasing music label during November 2011.[41]

A rendition of *Hanuman Chalisa* sung by Gulshan Kumar and Hariharan became the first devotional song and first on YouTube to cross 3.5 billion views in November 2023.

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Ref: artofliving.org:

Hanuman Chalisa:

Significance of Hanuman Chalisa

Hanuman Chalisa is a timeless ode to devotion Lord Hanuman is known for his devotion to Lord Ram and is considered to be the embodiment of faith, surrender, and devotion.

The '*Hanuman Chalisa*' is composed by Saint Goswami Tulsidas, the author of the Tulsi Ramayana (*Ramacharitamanasa*). It is believed that an ailing Tulsidas composed the Hanuman Chalisa. Composing and singing the praises of Lord Hanuman, helped Tulsidas regain his health.

Composed of 40 verses filled with praises for Lord Hanuman, the *Hanuman Chalisa* is composed in *Avadhi*. This dialect of Hindi was spoken in Ayodhya, Lord Rama's birthplace.

Hanuman Chalisa Lyrics & the meaning

To have a deeper understanding of this hymn, devotees absorb the essence of each word.

COUPLET

Sri Guru Charan Saroj Raj, Nij Mann Mukuru Sudhaari.
Barnaun Raghuvar Bimal Jasu, Jo Daayaku Phal Chaari.

Having polished the mirror of my heart with the dust of my Guru's lotus feet, I recite the divine fame of the greatest king of Raghukul dynasty, which bestows us with the fruit of all the four efforts.

Buddhiheen Tanu Janike, Sumiraun Pawan-Kumar.
Bal Buddhi Vidya Dehu Mohi, Harahu Kalesh Bikaar.

Knowing that this mind of mine has less intelligence, I remember the 'Son of Wind' who, granting me strength, wisdom, and all kinds of knowledge, removes all my suffering and shortcomings.

QUATRAIN

Jai Hanuman Gyan Gunn Sagar. Jai Kapees Tihun Lok Ujaagar.
Ramdoot Atulit Baldhama. Anjani-Putra Pawansut Naama.

Victory to Lord Hanuman, the ocean of wisdom and virtue. Victory to the Lord who is supreme among the monkeys, illuminator of the three worlds.
You are Lord Rama's emissary, the abode of matchless power, Mother Anjani's son, and also popular as the 'Son of the Wind'.

"Mahaveer Vikram Bajrangi. Kumati Nivaar Sumati Ke Sangi.
Kanchan Baran Biraj Subesa. Kaanan Kundal Kunchit Kesa."

Great hero, You are as mighty as a thunderbolt. You remove evil intellect and are the companion of those having good ones.
Your skin is golden in colour and You are adorned with beautiful clothes. You have adorning earrings in Your ears and Your hair is curly and thick.

Haath Braj Au Dhwaja Biraaje. Kaandhe Moonj Janeu Saaje.
Shankar Suvan Kesarinandan. Tej Prataap Maha Jag Bandan.

In Your hands, shine a mace and a flag of righteousness. A sacred thread adorns Your right shoulder.
You are the embodiment of Lord Shiva and vanar-raj Kesari's son. There is no limit or end to Your glory, Your magnificence. The whole Universe worships You.

Vidyavaan Guni Ati Chaatur. Ram Kaaj Karibe Ko Aatur.
Prabhu Charitra Sunibe Ko Rasiya. Ram Lakhan Sita Mann Basiya.

You are the wisest of the wise, virtuous and (morally) clever. You are always eager to do Lord Rama's works.
You feel extremely delighted in listening to Lord Rama's doings and conduct. Lord Rama, Mother Sita, and Lord Laxmana dwell forever in Your heart.

Sukshma Roop Dhari Siyanhi Dikhawa. Bikat Roop Dhari Lanka Jarawa.
Bheem Roop Dhari Asura Sanghare. Ramchandra Ke Kaaj Sanware.

Taking the subtle form, You appeared in front of Mother Sita. And, taking the formidable form, You burnt the Lanka (Ravana's kingdom).
Taking the massive form (like that of Bheema), You slaughtered the demons. This is how, You completed Lord Rama's tasks, successfully.

Laaye Sanjeevan Lakhana Jiyaaye. Sri Raghuveer Harashi Urr Laaye.
Raghupati Keenhi Bahut Badai. Tum Mum Priya, Bhartahi Sum Bhai.

Bringing the magic-herb (sanjivani), You revived Lord Laxmana. Raghupati, Lord Rama praised You greatly and overflowing in gratitude, said that You are a dear brother to Him just as Bharat is.

Sahas Badan Tumharo Jas Gaave. Asa Kahi Sripati Kanth Lagaave.
Sankaadik Brahmadi Munisa. Narad Sarad Sahit Aheesa.

Saying this, Lord Rama drew You to Himself and embraced you. Sages like Sanaka, Gods like Brahma and sages like Narada and even the thousand-mouthed serpent sing Your fame! Sanak, Sanandan and the other Rishis and great saints; Brahma – the god, Narada, Saraswati – the Mother Divine and the King of serpents sing Your glory.

Jam Kuber Digpal Jahan Te. Kabi Kobid Kahi Sake Kahan Te.
Tum Upkaar Sugreevahi Keenha. Ram Milaaye Raj-Pad Deenha.

Yama, Kubera and the guardians of the four quarters; poets and scholars – none can express Your glory.
You helped Sugriva by introducing Him to Lord Rama and regaining his crown. Therefore, You gave Him the Kingship (the dignity of being called a king).

Tumharo Mantra Bibhishan Maana. Lankeshwar Bhaye Sab Jag Jaana.
Yug Sahastra Jojan Par Bhanu. Leelyo Taahi Madhur Phal Jaanu.

Likewise, complying with Your preachings, even Vibhishana became the King of Lanka.
You swallowed the sun, located thousands of miles away, mistaking it to be a sweet, red fruit!

Prabhu Mudrika Meli Mukh Maahi. Jaladhi Laandhi Gaye Achraj Naahi.
Durgam Kaaj Jagat Ke Jete. Sugam Anugrah Tumhare Tete.

Keeping the ring in Your mouth, which was given to You by Lord Rama, you crossed over the Ocean, to no astonishment, whatsoever.
All difficult tasks of this world become easy, with Your grace.

Ram Duaare Tum Rakhvare. Hott Na Aagya Binu Paisare.
Sab Sukh Lahe Tumhari Sarna. Tum Rakshak Kahu Ko Dar Na.

You are the guardian at Lord Rama's door. Nobody can move forward without Your permission which means that Lord Rama's darshans (to get the sight of) are possible only with Your blessings.
Those who take refuge in You, find all the comforts and happiness. When we have a protector like You, we do not need to get scared of anybody or anything.

Aapan Tej Samharo Aape. Teeno Lok Haank Te Kaampe.
Bhoot Pishaach Nikat Nahi Aavein. Mahaveer Jab Naam Sunaave."

You alone can withstand Your magnificence. All the three worlds start trembling at one roar of Yours.
O Mahaveer! No ghosts or evil spirits come near the ones who remember Your name. Therefore, just remembering Your name does everything!

Naase Rog Hare Sab Peera. Japat Nirantar Hanumat Beera.
Sankat Te Hanuman Churave. Mann Kram Vachan Dhyaan Jo Laave.

O Hanuman! All diseases and all kinds of pain get eradicated when one recites or chants Your name. Therefore, chanting Your name regularly is considered to be very significant.
Whoever meditates upon or worships You with thought, word, and deed, gets freedom from all kinds of crisis and affliction.

Sab Par Ram Tapasvi Raja. Tin Ke Kaaj Sakal Tum Saaja.
Aur Manorath Jo Koi Laave. Soi Amit Jivan Phal Paave.

Lord Rama is the greatest Ascetic amongst all the Kings. But, it's only You who carried out all the tasks of Lord Sri Rama.
One who comes to You with any longing or a sincere desire obtains the abundance of the manifested fruit, which remains undying throughout life.

Chaaron Yug Partap Tumhara. Hai Parsidh Jagat Ujiyara.
Saadhu-Sant Ke Tum Rakhvare. Asur Nikandan Ram Dulaare."

Your splendor fills all the Four Ages. And, Your glory is renowned throughout the world.
You are the guardian of saints and sages; the destroyer of demons and adored by Lord Rama.

Ashta Siddhi Nau Nidhi Ke Daata. As Var Deen Janaki Mata.
Ram Rasayan Tumhare Paasa. Sadaa Raho Raghupati Ke Daasa.

You have been blessed by Mother Janaki to give boon further, to the deserving ones, wherein You can grant the siddhis (eight different powers) and the nidhis (nine different kinds of wealth).
You have the essence of Ram bhakti, may you always remain the humble and devoted servant of Raghupati.

Tumhare Bhajan Ram Ko Paave. Janam Janam Ke Dukh Bisraave.
Antkaal Raghuvar Pur Jaayi. Jahan Janam Hari-Bhakt Kahayi.

When one sings Your praise, Your name, He gets to meet Lord Rama and finds relief from the sorrows of many lifetimes.
By your grace, one will go to the immortal abode of Lord Rama after death and remain devoted to Him.

Aur Devta Chitta Na Dharai. Hanumat Sei Sarva Sukh Karai.
Sankat Kate, Mite Sab Peera. Jo Sumire Hanumat Balbeera.

It is not needed to serve any other Deity or God. Service to Lord Hanuman gives all the comforts.
All troubles cease for the one who remembers the powerful lord, Lord Hanuman and all his pains also come to an end.

Jai Jai Jai Hanuman Gosain. Krupa Karahu Gurudev Ki Naai.
Jo Sat Baar Paath Kar Koi. Chutahi Bandhi Maha Sukh Hoyi.

O Lord Hanuman! Praises and glory to you O mighty Lord, please bestow your grace as our Supreme Guru.
One who recites this Chalisa a hundred times is released from all bondages and will attain great bliss.

Jo Yeh Padhe Hanuman Chalisa, Hoye Siddhi Saakhi Gaurisa.
Tulsidas Sada Hari Chera, Keeje Nath Hriday Mah Dera.

One who reads and recites this Hanuman Chalisa, all his works get accomplished. Lord Shiva, Himself, is the witness to it.
O Lord Hanuman, May I always remain a servant, a devotee to Lord Sri Ram, says Tulsidas. And, May You always reside in my heart.

COUPLET

Pawan Tanay Sankat Haran, Mangal Murti Roop.
Ram Lakhan Sita Sahit, Hriday Basahu Sur Bhoop.

O the Son of Wind, You are the destroyer of all sorrows. You are the embodiment of fortune and prosperity.

With Lord Rama, Laxmana and Mother Sita, dwell in my heart, always.

****

Hanuman Chalisa Video

https://youtu.be/r4ay21r5ROI

Benefits of Chanting Hanuman Chalisa

As the Hanuman Chalisa unfolds verse by verse, Lord Hanuman's many qualities are enumerated. This hymn is sung and recited by devotees who believe that the greatest of Ram Bhaktas, Hanuman, will bless them. It bestows protection from illness, adversaries, and adversities. Lord Hanuman is considered to be the God of Life whose worship increases life force. Increased life force gives us the strength to do anything, removing fear, mistrust, doubt from within us.
****

YouTube Videos

Hanuman Chalisa by M S Subbulakshmi (9 min):

https://youtu.be/3B6cmGF-i6Q?si=tI0aEkrXSuRkNcqa

Hanuman Chalisa - lyrical by M S Subbulakshmi (10 min):

https://youtu.be/IYur26JAAqo?si=qgJmYmnTBqM0PKP5

Hanuman Chalisa- Bhakti Sagar (9 min):

https://youtu.be/AETFvQonfV8?si=rHrbcS5i4SxfrEny

Hanuman chalisa by Shankar Mahadevan (9 min):

https://youtu.be/DTlmuPNXGW0?si=mxGCMuTSh9Q2jUlG

******

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Aditya Hridayam Stotram -

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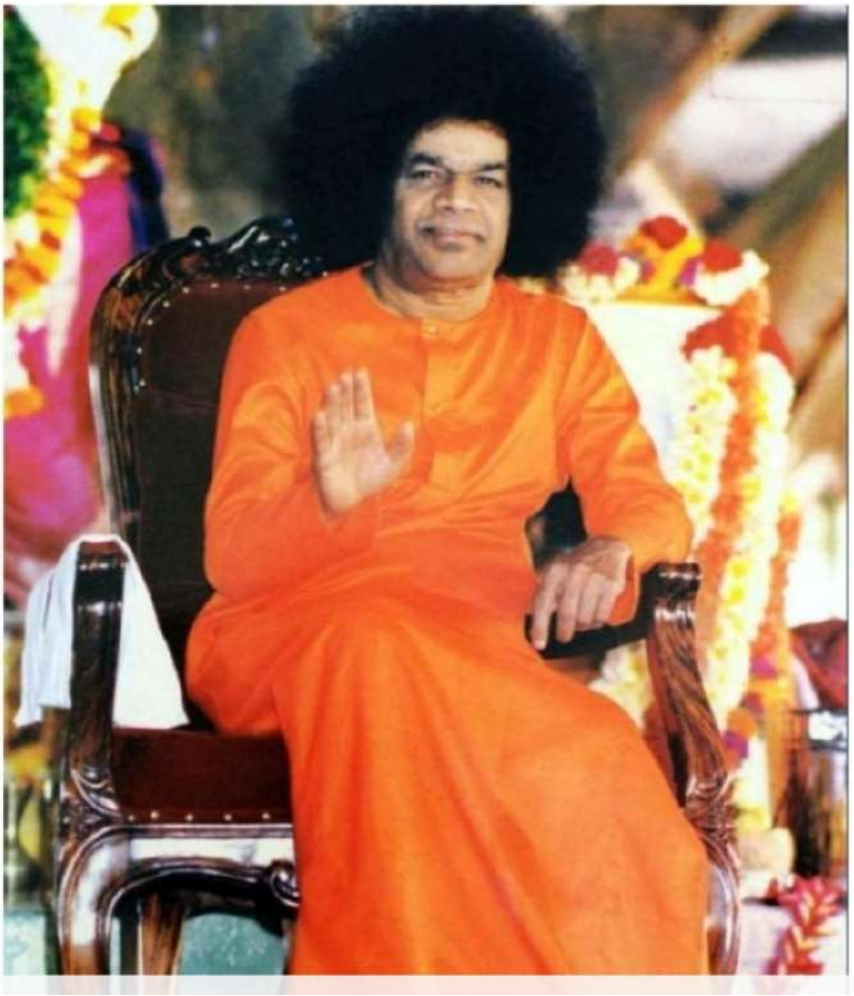
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Aditya Hridayam Stotram
Background: During the battle between Lord Rama and Ravana, at one point, Lord Rama was tired and worried as to how to kill Ravana. Then, suddenly, sage Agastya appeared in front of him and gave him the Upadesam of Aditya Hridayam Stotram said to Lord Rama to recite it three times and then he would be able to kill Ravana. Lord Rama did so, and was able to kill the enemy.
First, Aditya Hridayam Storam in Sanskrit is given from vignanam.org.
Next, harekrsna.de web site gives introduction, Translation, Phala - shruti, comments, benefits of reciting, colours of Sun rays cure diseases, preparation of medicated oil and water, Number 7 connected with Surya Bhagavan…..etc.

Links to YouTube videos give the chanting of Aditya Hridayam Storam by various well known singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from Wikisource and other websites, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 11, 2023
Email: tmuliya@rediffmail.com

Ref: vignanam.org

Aditya Hridayam

आदित्य हृदयम्

ध्यानम्
नमस्सवित्रे जगदेक चक्षुसे
जगत्प्रसूति स्थिति नाशहेतवे
त्रयीमयाय त्रिगुणात्म धारिणे
विरिञ्चि नारायण शङ्करात्मने

ततो युद्ध परिश्रान्तं समरे चिन्तयास्थितम् ।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ 1 ॥

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।
उपागम्याब्रवीद्रामं अगस्त्यो भगवान् ऋषिः ॥ 2 ॥

राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन् वत्स समरे विजयिष्यसि ॥ 3 ॥

आदित्यहृदयं पुण्यं सर्वशत्रु-विनाशनम् ।
जयावहं जपेन्नित्यं अक्षय्यं परमं शिवम् ॥ 4 ॥

सर्वमङ्गल-माङ्गल्यं सर्वपाप-प्रणाशनम् ।
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रश्मिमन्तं समुद्यन्तं देवासुर नमस्कृतम् ।
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सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुर-गणान् लोकान् पाति गभस्तिभिः ॥ 7 ॥

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महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥ 8 ॥

पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाप्राणः ऋतुकर्ता प्रभाकरः ॥ 9 ॥

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुः हिरण्यरेता दिवाकरः ॥ 10 ॥

हरिदश्वः सहस्रार्चिः सप्तसप्ति-र्मरीचिमान् ।
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हिरण्यगर्भः शिशिरः तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ 12 ॥

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नम उग्राय वीराय सारङ्गाय नमो नमः ।
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वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।
यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥ 24 ॥

—-

फलश्रुतिः

एन मापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।
कीर्तयन् पुरुषः कश्चिन्नावशीदति राघव ॥ 25 ॥

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सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ 30 ॥

अध रविरवदन्निरीक्ष्य रामं मुदितमनाः परमं प्रहृष्यमाणः ।
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इत्यार्षे श्रीमद्रामायणे वाल्मिकीये आदिकाव्ये युद्धकाण्डे पञ्चाधिक शततमः सर्गः ॥

*****

Ref: harekrsna.de

Aditya Hridayam

Aditya Hridayam
- The Heart of Aditya (the Sun God) -
Sundara Khanda, Valmiki Ramayanam

Introduction

Sage Agasthya Muni gave this powerful Mantra to **Sri Rama** when Rama was perplexed, while fighting with Ravana. After chanting this Hymn three times Sri Rama defeated Ravana.

The Aditya Hridayam, is a hymn in glorification of the Sun or Surya and was recited by the great sage Agastya to Lord Rama on the battlefield before fighting with Ravana. This historic hymn starts at the beginning of the Battle with Ravana, when Lord Rama is fatigued and getting ready to fight. The mystical hymn is dircted to the Sun God, the illustrious lord of all victories.

Trying to do justice to verses from the epic Ramayana – the first of all epics in the world – written over 5000 years ago, is impossible by anybody today. And for that matter, Sage Valmiki himself says that the prayer part is older than the epic itself. That must be obviously true, for, Sanskrit language existed in its poetic, prosaic and pristine form much before the penning of the epic. I have just attempted to give the limited version of my understanding of the Slokas (verses). Mistakes, if any, are all mine, and any praise for the work goes to blessings of Lord Ganesha, Lord Rama, the Sun God, and of course Sage Valmiki.

The Aditya-Hrudayam Hymn is part of the Yuddha Kanda of Valmiki Ramayana (the chapter of war) and contains 31 slokas.

Nama Suryaya Santaya Sarvaroga Nivarine |
Ayu rarogya maisvairyam dehi devah jagatpate ||

Oh! Lord Surya, ruler of the universe, you are the remover of all diseases, the repository of peace
***I bow to you. May you bless your devotees with longevity, health and wealth*.**

Translation

1& 2 Beholding Sri Rama, standing absorbed in deep thought on the battle-field, exhausted by the fight and facing Ravana who was duly prepared for the war, the glorious sage Agastya, who had come in the company of gods to witness the encounter (battle) now spoke to Rama as follows:

3 'O Rama', 'O Mighty armed elegant Rama', listen carefully to the eternal secret by which, 'O my child', you shall conquer all your enemies on the battlefield and win against your adversaries.

4 **By Chanting the Aditya-Hridayam** (the meditation of Sun in the heart) which is very auspicious and highly beneficial, you will be victorious in battle. This holy hymn dedicated to the Sun-God will result in destroying all enemies and bring you victory and permanent happiness.

5 This supreme prayer is the best amongst auspicious verses, it will destroy all sins, dispel all doubts, alleviate worry and sorrow, anxiety and anguish, and increase the longevity of life. It is a guarantee of complete prosperity.

6 Worship the sun-god, the ruler of the worlds and lord of the universe, who is crowned with effulgent rays, who appears at the horizon and brings light, who is revered by the denizens of heaven (devas) and asuras alike.

7 Indeed, He is the very embodiment of all Gods. He is self-luminous and sustains all with his rays. He nourishes and energises the inhabitants of all the worlds as well as the host of Gods and demons by his Rays.

8 He is Brahma (the creator), Visnu (the Sustainer), Shiva (the destroyer), Skanda (the son of Siva), Prajapati (progenitor of human race), the mighty Indra (king of heaven), Kubera (the god of wealth and lord of riches), Kala (eternal time), Yama (the Lord of death), Soma (the moon god that nourishes), and Varuna (the lord of sea and ocean).

9 Indeed, he is Pitris (ancestors, manes), the eight Vasus, the Sadhyas, the twin Aswins (physicians of Gods), the Maruts, the Manu, Vayu (the wind God), Agni (the fire God), Prana (the Life breath of all beings), the maker of six seasons and the giver of light.

10 He is the Son of Aditi (the mother of creation), the Sun God who transverses the heavens, he is of brilliant golden colour, the possessor of a myriad rays, by illuminating all directions he is the maker of daylight. He is the all pervading, shining principle, the dispeller of darkness, exhibiting beautiful sight with golden hue

11 He has seven horses yoked to his Chariot, shines with brilliant light having infinite rays, is the destroyer of darkness, the giver of happiness and prosperity, mitigator of the sufferings and is the infuser of life. He is the Omnipresent One who pervades all with immeasurable amounts of rays.

12 He is Hiranyagarbha born of Aditi of a golden womb, He is Sisirastapana the destroyer of the cold, snow and fog, illuminator, Ravi, bearer of the fire and conch, He is the remover of ignorance and giver of fame.

13 He is the Lord of the firmament and ruler of the sky, remover of darkness. the master of the three vedas Rig, Yaju, Sama, he is a friend of the waters (Varuna) and causes abundant rain. He swiftly courses in the direction South of Vindhya-mountains and sports in the Brahma Nadi.

** The Sun evaporates water from the ocean and rain is produced. Sun is the cause of rain. * The southward (apparent) journey of the sun causes the change of seasons which is essential for life on earth.*

14 He, whose form is circular and is coloured in yellow and red hues, is intensely brilliant and energetic. He is a giver of heat, the cause of all work, of life and death. He is the destroyer of all and is the Omniscient one sustaining the universe and all action.

15 He is the lord of the constellations, stars and planets and the origin of everything in the universe. Salutations to Aditya who appears in twelve forms (in the shape of twelve months of the year) and whose glory is described in his twelve names.

16 Salutations to the Lord of sunrise and sunset, who rises at the eastern mountains and sets in the western mountains. Salutations to the Lord of the Stellar bodies and to the Lord of daylight.

17 Oh! Lord of thousand rays, son of Aditi, Salutations to you, the bestower of victory, auspiciousness and prosperity, Salutations to the one who has coloured horses to carry him.

18 Salutations to Martandaya the son of Mrukanda Maharisi, the terrible and fierce one, the mighty hero, the one that travels fast. Salutations to the one whose appearance makes the lotus blossom (also the awakener of the lotus in the heart)

19 Salutations to the Lord of Brahma, Shiva and Vishnu, salutations to Surya the sun god, who (by his power and effulgence) is both the illuminator and devourer of all and is of a form that is fierce like Rudra.

20 Salutations to the dispeller of darkness, the destroyer of cold, fog and snow, the exterminator of foes; the one whose extent is immeasurable. Salutations also to the annihilator of the ungrateful and to the Lord of all the stellar bodies, who is the first amongst all the lights of the Universe.

21 Salutations to the Lord shining like molten gold, destroying darkness, who is the transcendental fire of supreme knowledge, who destroys the darkness of ignorance, and who is the cosmic witness of all merits and demerits of the denizens who inhabit the universe. Salutations to Vishvakarma the architect of the universe, the cause of all activity and creation in the world

22 Salutations to the Lord who creates heat by his brilliant rays. He alone creates, sustains and destroys all that has come into being. Salutations to Him who by His rays consumes the waters, heats them up and sends them down as rain again.

23 Salutations to the Lord who abides in the heart of all beings keeping awake when they are asleep. Verily he is the Agnihotra , the sacrificial fire and the fruit gained by the worshipper of the agnihotra.

24 The Sun God (Ravi) is the origin and protector of the four Vedas (Rig, Yajur, Sama, and Atharva), the sacrifices mentioned in them and the fruits obtained by performing the sacrifices. He is the Lord of all action in this universe and decides the Universal path.

Phalashruti

25 Listen Oh Rama! Oh Ragava, scion of the Raghu dynasty, any person, singing the glories of Surya in great difficulties, during affliction, while lost in the wilderness, and when beset with fear, will not come to grief (or lose heart).

26 If you worship this lord of the universe, the God of all Gods, with concentrated mind and devotion by reciting this hymn (Aditya-Hridayam) thrice, you will emerge victorious in the battle.

27 O mighty armed one, you shall triumph over Ravana this very moment. After blessing Lord Rama thus, and predicting that He would slay (the demon) Ravana, sage Agastya took leave and returned to his original place.

28 Having heard this, that great warrior Raghava, feeling greatly delighted, became free from grief. His clouds of worry thus dispelled, the lustrous Lord Rama obeyed the sayings of sage Agastya with great happiness.With composed mind he retained this hymn in his memory, ready to chant the Aditya-Hridayam.

29 Having performed Achamanam (sipping water thrice) and being purified, Rama gazing at the sun with devotion, recited the hymn Aditya-Hridayam thrice, then that great hero Raghava was thrilled and lifted his bow.

30 Lord Rama thus cheered, seeing Ravana coming to fight, putting forth all his effort with a determination to kill him. (Ravana)

31 Then knowing that the destruction of Ravana was near, the Sun-God Aditya, surrounded by all the Gods in heaven, looked at Rama with a delighted mind and exclaimed 'Hurry up' - 'Be quick'.

Thus ends the hymn Aditya-Hridayam in praise of the Sun God
recounted in the Yuddha Kanda of Valmiki Ramayana (the war chapter)

Comments

This hymn (Aditya-Hridayam) praise to the Sun God is known as the Heart of Aditya. The word heart or hridayam refers to the One (ayam) who is shining or dwelling in the heart (hridi). Aditya is derived from “ad” meaning “to enjoy” or to perceive all sense objects like sound, touch, form, taste and smell, after entering the heart. So by the Heart of Aditya is meant the inner and unchanging witness of all thoughts, words and deeds, whose nature is the all-pervading Light of Consciousness. By the repetition of this holy hymn daily, one attains imperishableness, the highest good, all blissfulness, the end of all sins, troubles and sorrows, and a long life. Thus one should worship the rising Sun of divine rays who is hailed as the brilliant Lord of the universe by all devas and asuras, by all man and gods. The Sun God is Universal.

One can understand how important is Sun worship when remembering that Lord Rama himself was taught the Aditya Hridaya Stotram by the great sage Agastya in a critical moment. After fighting with Ravana and being severely tired, Sri Rama became anxious on the battlefield. It is then that Sage Agastya appeared to him and taught him the perennial secret through which all foes are conquered, not only the external foes but the internal as

well. Our constant internal foes are passion, anger and greed caused by delusion and ignorance.

Benefits of recitation

1. By reciting Aditya Hridaya Stotra lord Sri Rama killed Ravana and achieved Victory.

2. "Tejaskamo Vibhavasum" people desirous of Tejas-Aura around them, have to recite Aditya Hridaya Stotra. This is stated in Bhagavata.

3. By the grace of Bhagavan Surya, Kunti Devi was blessed with Karna and the Monkey Rurajasa with Sugreeva, as sons.

4. Satrajit obtained Syamantaka-mani by worshipping Surya.

5. Dharma Raja obtained Akshaya patra by worshipping Lord Surya and he used to entertain his guests with this wish yielding bowl.

6. "Dinesam Sukhardham" It is stated in Skanda purana that one has to pray to Surya Bhagavan for happiness and welfare.

7. The Samba purana declared that Samba the son of Jambavati could get himself cured of his leprosy by worshipping Lord Surya.

8. Mayurabhatta could make his body diamond wise and became free from disease.

Sunday is very dear to Aditya.

One must avoid keeping mundane Company, liquor and Meat on that day. Also one should observe Celibacy on Sunday. Veda has stated that it is essential to get up early before sunrise. The method of Suryopasana is called Naturopathy.

One must get up in the early morning and offer oblations to Sun God. It is desirable to take a bath in any lake or pond or river. Stand opposite to Sun God and offer the Arghya. Then the Cosmic rays covering the flowing water in Arghya pradana will emanate the power received from the rays of Sun and they project on our body. Hence the infective germs in our body will die due to that and our body will receive vital energy (pranic sakti).

Colours embedded in the Sun rays cure all diseases.

These Seven rays, viz. 1. Red 2. Orange 3. Yellow 4. Green 5. Blue 6. Indigo 7. Violet, are the seven horses of Surya. We also see the same colours in the Rainbow.

The system of curing the diseases with the different colours of cosmic rays and its benefits are detailed.

This system of “Chromopathy” is the method of systematic application of the Seven colours present in the Sun.

In this the health advantages and its procedures are stated. By this treatment certain specific diseases and other common ailments are cured.

This means that leucoderma, heart diseases when exposed to the red rays of Sun health will be restored.

In this treatment the application of blue colour cures fever, dysentery, diabetics, blood motions. Bronchitis, headache, urinary disorders, smallpox, filarial Elephantiasis.

In the line of colours the last one orange, the ultra violet ray are hiddenly secure in its rays. When these rays radiate on our body the ‘D’ Vitamin in the middle of the Skin will be produced.

This ‘D’ Vitamin manufactures the substances ‘Calcium’ and phosphorus essential for our body. Due to these substances teeth get improved and help the actions of the body perfectly.

Due to chromopathy hernia will be cured. The medicine used for cure is kept in coloured bottles and allows the Sun ray to pass through there and makes a mixture from two to three bottles each time and used each time for three months. Improvement is found. Every disease through the red colour, the yellow the stomach diseases, the green colour heart and all skin diseases are cured. In the Sun’s ray all the colours of red and white are secretly penetrated.

In our body we have different colours in different organs separately. The skin has wheatish colour, hair black, eyeballs and teeth whiter the other organs too have different colours in the body. The essence of this cosmic colour therapy is that the deficiency of colour and the reduction of them cause ill health.

The blue colour gives good health and the red colour enthusiasm and energy.

Depending upon the types of disease pure water is filled in the different coloured bottles, and the Sun rays are being attracted through the bottles into the water, and given to the diseased for a few days and thereby the colours in their body are recouped and health is restored.

The oil and water can be prepared from the cosmic rays during the convenient time from (April, May and June) Caitra to Jesta months. During this period the Sun rays are profusely available.

Medicated Oil Preparation with Sun Rays

To cure the diseases of the head, pour gingelly oil, or Badam oil, two inches below the neck of a bottle, tie with the cork or cotton and keep it in Sun shine. When cotton is plugged, every day the cotton has to be replaced. The oil will be ready in Ninety days. After the oil is prepared perfume can be added but not colours.

Medicated Water Preparation with Sun Rays

Depending upon the type of disease, in different coloured bottles, water has to be filled two inches less to the full capacity of the container, and the same coloured cork has to be fitted to the bottle. The oil or water has to be kept on a wooden plank and not on the ground and

exposed in full shine from 10 ‘O’ clock in the morning to 5 ‘O’ clock in the evening. In the meanwhile no shadow should befall on it. If by any mistake it is allowed to stay after the setting of Sun, and the ray of moon, or Stars falls on them the water will be spoiled. Then the bottles must be emptied. It has to be cleansed, fresh water is filled up and again prepared.

When different coloured bottles are kept in the same cabin or when they are exposed to Sun rays simultaneously, a separate coloured paper matching their own colour is daily wrapped and separately kept up without touching each other and one’s own shade of the bottle will not fall on the other.

The water prepared in one bottle can not be kept for more than three days. Immediately it has to be transferred to a white bottle. It is useful only for three days and again it has to be prepared separately. The water prepared though the Sun rays in a white bottle is very beneficial. This water can be used two times during a day.

SAPTA SAPTIH – SURYA BHAGAVAN

1. He possesses Seven horses (Seven rays)

They are Jaya, Ajaya, Vijaya, Jitaprana, Jitakrama, Mano Japa, Jita Krodha (Bhavishya purana)

Jaya : The first ray bestows firm conviction, mental and physical strength, generosity, domination of others and benevolence.

Ajaya : gives Compassion, tranquillity and intelligence, inward understanding.

Vijaya : Voracious reading, high thinking and spiritual base.

Jita prana : Deep thinking, extremely kind, merciful.

Jita krama : grants high quality discipline, very knowledgeable and scientific evaluators.

Manojapa : Dedication and devotion, sincere and pursues the path of truth.

Jita krodha : In depth evaluation, artistic taste in fine arts and adoration of beauty, love for display.

2. The Seven Chandas : (poetic metres)

1. The Gayatri 2. Jagati 3. Usnik 4. Tristupp 5. Anustupp 6. Pankti became the six horses. 7. the bhruhati chanda has become the seat in the middle of the Chariot. Surya Bhagavan sits on this Chariot of Chandas and travels through space.

3. Lord Surya has Seven rays :

These are 1. Sushumna 2. Suradana 3. Udanvasu 4. Visvakarma 5. Udavasu 6. Visvavyaca 7. Harikesa

“Susumna”: This is equivalent to the brightness of a thousand rays. This ray with this name make Candra (Moon) the most beautiful one. The Nectar given by the fullmoon to all the panis bestows on them all happiness and pleasure.

“Surandana” : The moon originated from this ray. Even the rays are only the rays of Surya (Sun) alone.

“Udannvasu” : From this the Kuja graha (planet) originated. This ray of Surya will protect the living being from the defects of blood, and gives them health, brilliance and wealth.

“Visva karma” : This constructs the Budhagraha (planet). This ray will remove the mental agitations of the people and grant all auspiciousness and peace.

“Udavasu” : This ray constructs Bruhaspati planet. This planet grants pleasures and liberation to all living beings. By worshipping this planet all hurdles, obstructions, opposition will be removed and success is achieved.

“Visva vyaca” : From this ray Sukra and Sani have originated. Among them sukra is responsible for Virya (sperm) Sukra is in charge of human procreation and also his ray brings death. Hence by worshipping this ray one will get complete longevity.

“Harikesa” : Due to this ray, all Stars (Nakshatras) are born. These come to be known as Nashatra because they are protecting the human bodies from the loss of strength, virya, and teja.

Surya has seven service personnel

They are 1. Namshatras 2. Months 3. Fortnights 4. Seasons 5. Years 6. Days 7. Nights.

He has Seven Indriyas (organs) they are 1. Two eyes 2. Two Nostrils 3. Two ears 4. One face. Surya Bhagavan is the person that activates the functions of these organs.

6. He has a Horse by name Sapta. Having a Chariot with this name he is called as Sapta Sapti. This name is denoted at the end of Kalki Avatara riding this horse.

The seven colours of Surya

These seven colours, viz. 1. Red 2. Orange 3. Yellow 4. Green 5. Blue 6. Indigo 7. Violet, are the seven horses of Surya. We also see the same colours in the Rainbow.

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Ref: Wikisource.org

Aditya Hridayam

Aditya Hridayam, is a hymn associated with the Sun or Surya and was recited by the great sage Agastya to Rama on the battlefield before fighting with Ravana. This historic hymn starts at the beginning of the duel between Shri Rama with Ravana himself. Sage Agastya teaches Lord Rama, who is fatigued after the long battle with various fighters of Lanka, this procedure of worshipping Surya for strength to defeat the enemy.

***

Having found Ráma weary with fighting and buried in deep thought, and Rávan standing before him ready to engage in battle, the holy Agastya, who had come to see the battle, approached Ráma and spoke to him thus: "O mighty Ráma, listen to the old mystery by which thou wilt conquer all thy foes in the battle. Having daily repeated the Ádityahridaya (the delighter of the mind of the Sun) the holy prayer which destroys all enemies (of him who repeats it) gives victory, removes all sins, sorrows and distress, increases life, and which is the blessing of all blessings, worship the rising and splendid sun who is respected by both the Gods and demons, who gives light to all bodies and who is the rich lord of all the worlds, (To the question why this prayer claims so great reverence; the sage answers) Since yonder * sun is full of glory and all gods reside in him (he being their material cause) and bestows being and the active principle on all creatures by his rays; and since he protects all deities, demons and men with his rays.

He is Brahmá, Vishnu, Siva, Skanda, Prajápati, Mahendra, Dhanada, Kála, Yama, Soma, Apàm Pati i.e. The lord of waters, Pitris, Vasus, Sádhyas, Asvins, Maruts, Manu, Váyu, Vahni, Prajá, Prána, Ritukartá, Prabhákara, (Thou, art) Aditya, Savitá, Súrya, Khaga, Púshan, Gabhastimán, Suvarnasadris'a, Bhánu, Hiranyaretas, Divákara, Haridas'va, Sahasrárchish, Saptasapti, Marichimán, Timironmathana, Sambhu, Twashtá, Mártanda, Ans'umán, Hiranyagarbha, Sis'ira, Tapana, Ahaskara, Ravi, Agnigarbha, Aditiputra, Sankha, Sis'iranás'ana, Vyomanátha, Tamobhedí, Rigyajussámapáraga, Ghanavríshti. Apám-Mitra, Vindhyavíthíplavangama, A'tapí, Mandalí, Mrityu (death), Pingala, Sarvatápana, Kavi, Vis'va, Mahátejas, Rakta, Sarvabhavodbhava. The Lord of stars, planets, and other luminous bodies, Vis'vabhávana, Tejasvinám-Tejasvi, Dwádas'átman: I salute thee, I salute thee who art the eastern mountain. I salute thee who art the western mountain. I salute thee who art the Lord of all the luminous bodies. I salute thee who art the Lord of days.

I respectfully salute thee who art Jaya, Jayabhadra, Haryas'va, O Thou who hast a thousand rays, I repeatedly salute thee. I repeatedly and respectfully salute thee who art A'ditya, I repeatedly salute thee who art Ugra, Víra, and Sáranga. I salute thee who openest the lotuses (or the lotus of the heart). I salute thee who art furious. I salute thee who art the Lord of Brahmá, Shiva and Vishnu. I salute thee who art the sun, A'dityavarchas, splendid, Sarvabhaksha, and Raudravapush.

I salute thee who destroyest darkness, cold and enemies: whose form is boundless, who art the destroyer of the ungrateful; who art Deva; who art the Lord of the luminous bodies, and

who appearest like the heated gold. I salute thee who art Hari, Vis'vakarman, the destroyer of darkness, and who art splendid and Lokasákshin. The Yonder sun destroys the whole of the material world and also creates it. Yonder sun dries (all earthly things), destroys them and causes rain with his rays. He wakes when our senses are asleep; and resides within all beings. Youder sun is Agnihotra and also the fruit obtained by the performer of Agnihotra. He is identified with the gods, sacrifices, and the fruit of the sacrifices. He is the Lord of all the duties known to the world, if any man, O Rághava, in calamities, miseries, forests and dangers, prays to yonder sun, he is never overwhelmed by distress.

Worship, with close attention Him the God of gods and the Lord of the world; and recite these verses thrice, whereby thou wilt be victorious in the battle. O brave one, thou wilt kill Rávana this very instant."

Thereupon Agastya having said this went away as he came. The glorious Ráma, having heard this, became free from sorrow. Rághava whose senses were under control, being pleased, committed the hymn to memory, recited it facing the sun, and obtained great delight. The brave Ráma having sipped water thrice and become pure took his bow, and seeing Rávana, was delighted, and meditated on the sun

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YouTube Videos

Aditya Hridayam - full version (9 min):
https://youtu.be/I7c6m9OCQd8?si=_LTjg7DNQsK05LYa

Aditya Hridayam Storam (5 min): https://youtu.be/JOwAwmHT7GI?si=StBuRTfp49CfG85c

Aditya Hridayam Storam - Vidyabhushana (6 min):
https://youtu.be/h_-EU6YUSVc?si=MWqYEguZYN4OI1Q-

Aditya Hridayam Storam- by Rajalakshmee Sanjay (9 min):
https://youtu.be/I7c6m9OCQd8?si=N_vZuuSKHNHcc1g_

Aditya Hridayam Storam - by Rajshri Soul, Hariharan, Kuldeep Pai…etc:
https://youtu.be/afdT_tkHWOE?si=toiAI5WkwRQa8v7x

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Ganapati Atharvasheersha Stotram - Prayer in praise of Lord Mahaganapati

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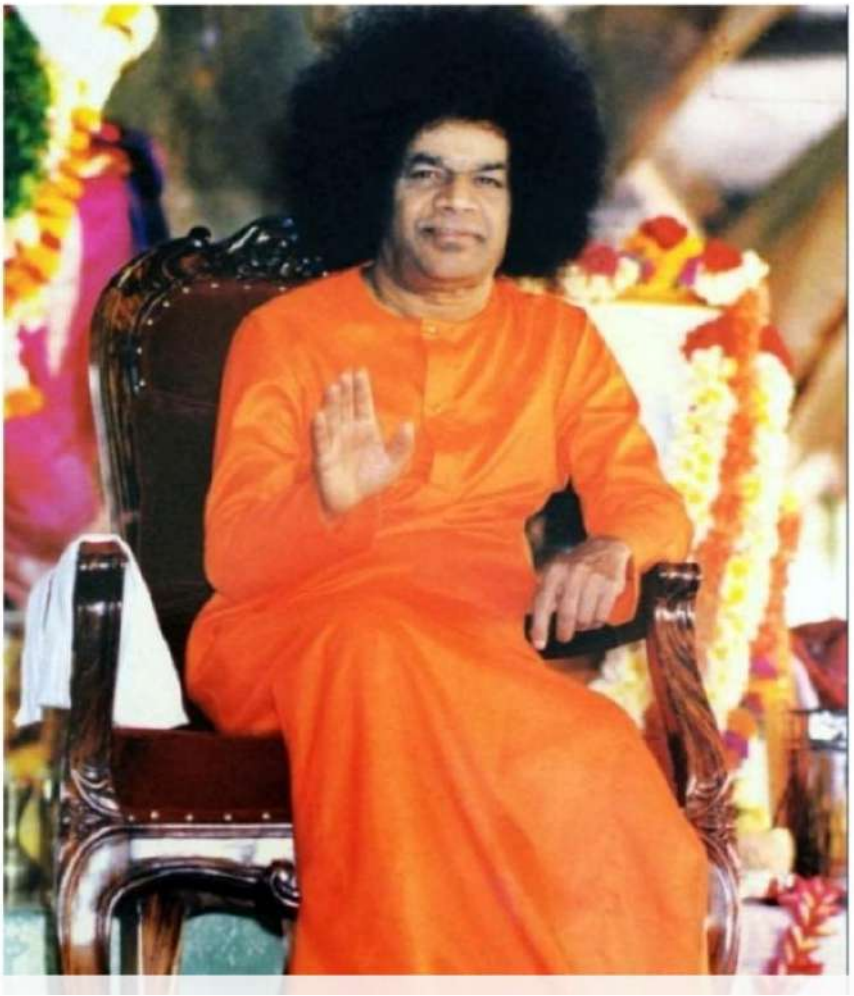
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Ganapati Atharvasheersha Stotram.

We give: introduction, history, textual variants, contents, Ganesha as supreme deity, identification with other deities, connection to Tantra, Gayatri mantra, colophon ….etc.

Links to YouTube videos give the chanting of Ganapati Atharvasheersha Stotram by Challakere brothers, Anuradha Paudwal, Suresh Wadkar, Priests of Kashi etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from Wikipedia and other websites, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 13, 2023
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Ganapati Atharvasheersha

The ***Ganapati Atharvasirsha*** (Sanskrit: गणपत्यथर्वशीर्ष, *Gaṇapatyatharvaśīrṣa*) is a Sanskrit text and a minor Upanishad of Hinduism. It is a late Upanishadic text dedicated to Ganesha, the deity representing intellect and learning.[1] It asserts that *Ganesha* is same as the eternal underlying reality, Brahman.[2][3] The text is attached to the Atharvaveda,[2] and is also referred to as the *Sri Ganapati Atharva Sirsha*, the *Ganapati Atharvashirsha*, the *Ganapati Atharvasirsa*, or the *Ganapati Upanishad*.

The text exists in several variants, but with the same message. Ganesha is described to be same as other Hindu gods, as ultimate truth and reality (Brahman), as satcitananda, as the soul in oneself (Atman) and in every living being, as Om.

History

Ghurye notes that the text identifies Ganesa with the Brahman and is of a very late origin,[7] while Courtright and Thapan date it to the 16th or 17th century.[8][9] While the Upanishad is a late text, the earliest mention of the word *Ganapati* is found in hymn 2.23.1 of the 2nd-millennium BCE Rigveda.[10] *Ganapati* literally means "leader of the multitudes", according to John Grimes, it is however uncertain that the Vedic term referred specifically to Ganesha.[11][12]

The Ganapati Upanishad text is listed at number 89 in the Muktikā canon of 108 Upanishads compiled in the mid 17th century,[13] and also mentioned c. 1800 by Upanishad Brahmayogin in his commentary on the Muktika canon.

Textual variants

The text exists in several versions. A critical edition was published in 1984 by Gudrun Bühnemann with a translation.[15]

A heavily edited and abbreviated translation was made in the early nineteenth century by Vans Kennedy.[16]

J. R. Sartha published a 1969 edition.[17] In 1985 Courtright published an English translation based on the Sartha edition.[18]

Swami Chinmayananda published a variant of the Sanskrit text with an English translation in 1987. In his version of the source text he groups verses together to form sections that he calls *upamantras*. He notes that as a result of this his line numbering and versification may differ from those given in other variants.[5]

John Grimes provides a structural analysis including a version of the Sanskrit text and an English translation in his 1995 book on Ganapati. His version provides no line numbers.[2]

It is part of the five Atharva Shirsha Upanishads, each of which are named after the five main deities or shrines (*panchayatanan* of the Smarta tradition) of Ganapati, Narayana, Rudra, Surya and Devi.

Contents

The text opens with the *Shanti* hymn prelude, or the peace chant, found in many manuscripts of Sanskrit texts.[22][23]

Ganesha as the supreme reality

The first verse of the Upanishad proper asserts that Ganesha is the Supreme principle and all pervading metaphysical absolute reality called Brahman in Hinduism.[24] Ganesha is asserted by the text as identical to Om, the Brahman, the Atman or soul, and as the visible manifestation of the Vedic idea *Tat tvam asi* (you are that) found in the sixth chapter of the Chandogya Upanishad,[25] in a manner similar to Shiva in Shaiva Upanishads, Vishnu in Vaishnava Upanishads, Devi in Shakti Upanishads.[26][27][21]

Homage to Lord *Gaṇeśa*. *Oṃ*. Reverence to *Gaṇapati*. You are indeed the visible "That Thou Art" [tattvamasi]. You indeed produce the universe. You indeed sustain it. You indeed destroy it. You indeed are the all pervading reality. You are the manifestation of the eternal self (Brahman).[28]

Chinmayananda translates this verse as follows:

(O Lord Ganapati!) You alone are the visible manifestation of the Essence of the words "That thou art". You alone are the Doer. You alone are the Creator and the Sustainer (of the universe). You alone are the Destroyer. Verily You alone are all this - "idam sarvam" - in the creation, because You are Brahman. You are the Eternal Atman in bodily form."[29]

Identification with other deities and with Om

Ganesha is same as Brahma, Vishnu, Shiva, all deities, the universe and the Om.[30] Ganesha, asserts the text, is the Absolute, as well the same soul is each of every living being.[30]

You are Brahmā, Viṣṇu, and Rudra [Śiva]. You are Agni, Vāyu, and Sūrya. You are Chandrama. You are earth, space, and heaven. You are the manifestation of the mantra "*Oṃ*".[28]

A variant version of this passage is translated by Chinmayananda as follows:

(O Lord Ganapati!) You are (the Trinity) Brahma, Viṣnu, and Maheśa. You are Indra. You are fire and air. You are the sun and the moon. You are Brahman. You are (the three worlds) Bhuloka, Antariksha-loka, and Swargaloka. You are Om. (that is to say, You are all this).[31]

The verses state Ganesha to be all that is spiritual, the satcitananda, all words, all four levels of speech, all knowledge, all consciousness, the source of all universe, the universe now, that in which the universe will someday be dissolved, the three Guṇas of Samkhya

philosophy and what is beyond, all states of being, the truth, the oneness, the contentment, the inner bliss.[32]

Integration of Tantra

Muladhara Chakra

Some evidence that the work is of late origin which associate Ganapati with the Muladhara chakra:

त्वं मूलाधारस्थितोसि नित्यम्

You continually dwell in the *mūlādhāra chakra*.[28][33]

This text provides a detailed description of Ganesha's *bija* mantra *gaṃ* (Sanskrit: गं; *gaṃ*). When this mantra is written using simplified transliteration methods that do not include diacritical marks to represent nasal sounds, it is written as "gam". This *bija* mantra is also used in the Ganesha Purana which is generally dated as preceding the Ganapati Atharvasirsa. Courtright translates the passage as follows:

Having uttered the first letter of the word *gaṇa*, *ga*, then I utter the nasal sound *ṇa* which follows and appears beautifully like the crescent moon. This is your form. The *ga* forms the initial letter, the *a* forms the middle letter and the *ṇa* forms the final letter. To utter this sound [i.e., *gaṃ*] is to utter all sounds together.[28][36]

Gayatri mantra

The text includes a Gayatri mantra in verse 8, with Ganesha as the source of inspiration for meditation and knowledge, in *Nrichad Gayatri* poetic meter.[35] This, states John Grimes, distils the highest human spiritual aspiration.[35] The tooth and trunk in the Ganesha-Gayatri mantra, adds Grimes, embodies symbolism for philosophical and spiritual truths, channelling the attention to physical, intellectual and intuitional self-realization.[37]

Colophon

The text asserts its own status as an upanishad in its final line, which reads "Thus, the *Śrī Gaṇapati Atharvaśīrṣa Upanishad*"; *śrīgaṇapatyatharvaśīrṣopaniṣad*).[38] The text associates itself with the Atharvaveda, in a passage that Chinmayananda translates as "Thus says Atharvana" (Sanskrit:इत्यथर्वणवाक्यम्; *ityatharvaṇavākyam*).[39]

The text ends with the *Shanti* hymn, states Grimes, "May we be protected together, may we be sustained together, may we do great deeds together, Om, peace, peace, peace!".[40]

Reception

It is the most important surviving Sanskrit text in the *Ganapatyas* tradition of Hinduism, wherein Ganesha is revered.[41] The entire text is written over the entrance to the temple hall in the *aṣṭavināyaka* Ganesha shrine at Ranjangaon.

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Ref: bhaktishakti.com

श्री गणपति अथर्वशीर्ष **Ganpati Atharvashirsha**

श्री गणेशाय नमः।

ॐ नमस्ते गणपतये। त्वमेव प्रत्यक्षम तत्त्वमसि ।
त्वमेव केवलङ् कर्ताऽसि। त्वमेव केवलम धर्ताऽसि ।
त्वमेव केवलम् हर्ताऽसि। त्वमेव सर्वङ् खल्विदम् ब्रह्मासि ।
त्वं साक्षादात्माऽसि नित्यम् ।। १.

ऋतं वच्मि । सत्यं वच्मि ।। २.

अव त्वम् माम् । अव वक्तारम् ।
अव श्रोतारम् । अव दातारम् ।
अव धातारम् । अवानूचानमव शिष्यम् ।
अव पश्चात्तात् । अव पुरस्तात् ।
अवोत्तरात्तात् । अव दक्षिणात्तात् ।
अव चोर्ध्वात्तात् । अवाधरात्तात् ।
सर्वतो माम् पाहि पाहि समन्तात् ।। ३.

त्वं वाङ्मयस्त्वञ् चिन्मयः ।
त्वम् आनन्दमयस्त्वम् ब्रह्ममयः ।
त्वं सच्चिदानन्दाद्वितीयोऽसि ।
त्वम् प्रत्यक्षम् ब्रह्मासि ।
त्वम् ज्ञानमयो विज्ञानमयोऽसि ।। ४.

सर्वञ् जगदिदन् त्वत्तो जायते ।
सर्वञ् जगदिदन् त्वत्तस्तिष्ठति ।
सर्वञ् जगदिदन् त्वयि लयमेष्यति ।
सर्वञ् जगदिदन् त्वयि प्रत्येति ।
त्वम् भूमिरापोऽनलोऽनिलो नभः ।
त्वञ् चत्वारि वाव्पदानि ॥ ५.

त्वङ् गुणत्रयातीतः। त्वम् अवस्थात्रयातीतः ।
त्वन् देहत्रयातीतः । त्वङ् कालत्रयातीतः ।
त्वम् मूलाधारस्थितोऽसि नित्यम् ।
त्वं शक्तित्रयात्मकः । त्वां योगिनो ध्यायन्ति नित्यम् ।
त्वम् ब्रह्मा त्वं विष्णुस्त्वम् रुद्रस्त्वम् इन्द्रस्त्वम् ।

अग्निस्त्वं वायुस्त्वं सूर्यस्त्वञ्च चन्द्रमास्त्वम्,
ब्रह्मभूर्भुवः स्वरोम्।। ६.

गणादिम् पूर्वमुच्चार्य, वर्णादिन् तदनन्तरम् ।
अनुस्वारः परतरः । अर्धेन्दुलसितम् ।
तारेण ऋद्धम् । एतत्तव मनुस्वरूपम् ।
गकारः पूर्वरूपम् । अकारो मध्यमरूपम् ।
अनुस्वारश्चान्त्यरूपम् । बिन्दुरुत्तररूपम् ।
नादः सन्धानम् । संहिता सन्धिः ।
सैषा गणेशविद्या । गणक ऋषिः ।
निचृद्गायत्री छन्दः । गणपतिर्देवता ।
ॐ गँ गणपतये नमः ।। ७.

गणपति अथर्वशीर्ष श्लोक
एकदन्ताय विद्महे ।
वक्रतुण्डाय धीमहि ।
तन्नो दन्तिः प्रचोदयात्।। ८.

एकदन्तञ् चतुर्हस्तम्, पाशमङ्कुशधारिणम् ।
रदञ् च वरदम् हस्तैर्बिभ्राणम्, मूषकध्वजम् ।
रक्तं लम्बोदरं, शूर्पकर्णकम् रक्तवाससम् ।
रक्तगन्धानुलिप्ताङ्गम्, रक्तपुष्पैःसुपूजितम् ।
भक्तानुकम्पिनन् देवञ्, जगत्कारणमच्युतम् ।
आविर्भूतञ् च सृष्ट्यादौ, प्रकृतेः पुरुषात्परम् ।
एवन् ध्यायति यो नित्यं स योगी योगिनां वरः ॥ ९.

नमो व्रातपतये, नमो गणपतये,

नमः प्रमथपतये, नमस्ते अस्तु लम्बोदराय एकदन्ताय,

विघ्ननाशिने शिवसुताय, वरदमूर्तये नमः ॥ १०.

एतदथर्वशीर्ष योऽधीते । स ब्रह्मभूयाय कल्पते ।

स सर्वविघ्नैर्न बाध्यते । स सर्वतः सुखमेधते ।

स पञ्चमहापापात् प्रमुच्यते ।

सायमधीयानो दिवसकृतम् पापन् नाशयति ।

प्रातरधीयानो रात्रिकृतम् पापन् नाशयति ।

सायम् प्रातः प्रयुञ्जानोऽअपापो भवति ।

सर्वत्राधीयानोऽपविघ्नो भवति ।

धर्मार्थकाममोक्षञ् च विन्दति ।

इदम् अथर्वशीर्षम् अशिष्याय न देयम् ।

यो यदि मोहाद्दास्यति स पापीयान् भवति ।

सहस्रावर्तनात् यं यङ् काममधीते,

तन् तमनेन साधयेत् ।। ११.

अनेन गणपतिमभिषिञ्चति ।
स वाग्मी भवति ।
चतुश्र्यामनश्नन् जपति स विद्यावान् भवति ।
इत्यथर्वणवाक्यम् । ब्रह्माद्यावरणम् विद्यात् ।
न बिभेति कदाचनेति ।। १२.

यो दूर्वाङ्कुरैर्यजति । स वैश्रवणोपमो भवति ।
यो लाजैर्यजति, स यशोवान् भवति ।
स मेधावान् भवति । यो मोदकसहस्रेण यजति ।
स वाञ्छितफलमवाप्नोति ।
यः साज्यसमिद्भिर्यजति स सर्वं लभते, स सर्वं लभते ।। १३.

गणपति अथर्वशीर्ष श्लोक

अष्टौ ब्राह्मणान् सम्यग्ग्राहयित्वा,

सूर्यवर्चस्वी भवति ।

सूर्यग्रहे महानद्याम् प्रतिमासन्निधौ

वा जप्त्वा, सिद्धमन्त्रो भवति ।

महाविघ्नात् प्रमुच्यते। महादोषात् प्रमुच्यते।

महापापात् प्रमुच्यते । स सर्वविद् भवति,

स सर्वविद् भवति । य एवम् वेद ।। १४.

शान्तिमन्त्र

ॐ भद्रङ् कर्णेभिः शृणुयाम देवाः ।
भद्रम् पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः
व्यशेम देवहितं यदायुः ।। १५.

ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्योऽअरिष्टनेमिः

स्वस्ति नो बृहस्पतिर्दधातु ।।

ॐ शान्तिः शान्तिः शान्तिः ।। १६.

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Ref: artofliving.org

Ganapati Atharvasheersham

Summarised meaning

Oṃ bhadraṃ karṇe'bhiḥ śṛṇuyāma' devāḥ |
bhadraṃ pa'śyemākśhabhiryaja'trāḥ |
sthirairaṅgai"stuśhṭhuvāg/ṃ sa'stanūbhi'ḥ |
vyaśe'ma devahi'taṃ yadāyu'ḥ |

May all we hear, see and speak be auspicious, may we enjoy good health and spend our life in good work.

svasti na indro' vṛddhaśra'vāḥ |
svasti na'ḥ pūśhā viśvave'dāḥ |
svasti nastārkśhyo ari'śhṭanemiḥ |
svasti no bṛhaspati'rdadhātu ||

May all the Lords – Indra, Pushan, Tarksya and Brihaspati – grant us well-being.

oṃ śāntiḥ śāntiḥ śānti'ḥ ||

May we attain peace at all levels – physical, divine, and spiritual.

oṃ nama'ste gaṇapa'taye ||
tvameva pratyakśhaṃ tattva'masi |
tvameva kevalaṃ kartā"si |
tvameva kevalaṃ dhartā"si |
tvameva kevalaṃ hartā"si |
tvameva sarvaṃ khalvida'ṃ brahmāsi |

tvaṃ sākśhādātmā"si nityam ||
ṛ'taṃ vachmi | *sa'tyaṃ vachmi* ||

Salutations to Lord Ganapati – the creator, sustainer, destroyer, *Brahman* and *Atman* – the physical and eternal consciousness and Reality, the endless and Absolute Truth.

ava tvaṃ mām |
ava' vaktāram" |
ava' śrotāram" |
ava' dātāram" |
ava' dhātāram" |
avānūchānama'va śiśhyam |
ava' paśchāttā"t |
ava' purastā"t |
avottarāttā"t |
ava' dakśhiṇāttā"t |
ava' chordhvāttā"t |
avādharāttā"t |
sarvato māṃ pāhi pāhi' samantāt ||

May Lord Ganesha protect those people who declare this Absolute Truth – the student, teacher, listener, speaker, giver, and sustainer – from all directions and sides.

tvaṃ vāṅmaya'stvaṃ chinmayaḥ |
tvamānandamaya'stvaṃ brahmamayaḥ |
tvaṃ sachchidānandā'dvi'tīyo'si |
tvaṃ pratyakśhaṃ brahmā'si |
tvaṃ GYānamayo viGYāna'mayo'si ||

You, Lord Ganesha, are bliss, knowledge, and consciousness. Those who realise it will attain these qualities.

sarvaṃ jagadidaṃ tva'tto jāyate |
sarvaṃ jagadidaṃ tva'ttastiśhṭhati |
sarvaṃ jagadidaṃ tvayi laya'meśhyati |
sarvaṃ jagadidaṃ tvayi' pratyeti |
tvaṃ bhūmirāpoanaloani'lo nabhaḥ |
tvaṃ chatvāri vā"kpadāni |

You are the entire universe, and the power that sustains it, manifesting as the elements – earth, water, fire, wind and sky.

tvaṃ guṇatra'yātītaḥ |
tvaṃ avasthātra'yātītaḥ |
tvaṃ dehatra'yātītaḥ |
tvaṃ kālatra'yātītaḥ |
tvaṃ mūlādhārasthito"si nityam |

tvaṃ śaktitra'yātmakaḥ |
tvāṃ yogino dhyāya'nti nityam |

tvaṃ brahmā
tvaṃ viśhṇustvaṃ
rudrastvamindrastvamagnistvaṃ
vāyustvaṃ sūryastvaṃ chandramāstvaṃ
brahma bhūrbhuvaḥ svarom ||

You, Lord Ganesha, transcend all three states of consciousness (waking, dreaming, deep sleep), bodies, (casual, subtle and gross), gunas (*Sattva, Rajas* and *Tamas*), time (past, present and future), and worlds (*Bhuh, Bhuvah* and *Suvah*). You, Lord Ganesha, transcend all three states of consciousness (waking, dreaming, deep sleep), bodies, (casual, subtle and gross), gunas (*Sattva, Rajas* and *Tamas*), time (past, present and future), and worlds (*Bhuh, Bhuvah* and *Suvah*).

gaṇādiṃ" pūrva'muchchārya varṇādī"ṃ stadanantaram |
anusvāraḥ pa'rataraḥ |
ardhe"ndulasitam |
tāre'ṇa ṛddham |
etattava manu'svarūpam |

gakāraḥ pū"rvarūpam |
akāro madhya'marūpam |
anusvāraśchā"ntyarūpam |
bindurutta'rarūpam |
nāda'ḥ sandhānam |
sagṃhi'tā sandhiḥ |

saiśhā gaṇe'śavidyā |
gaṇa'ka ṛśhiḥ |
nichṛdgāya'trīcChandaḥ |
śrī mahāgaṇapati'rdevatā |
oṃ gaṃ gaṇapa'taye namaḥ ||

The *mantra swarupa* (form) to invoke Lord Ganesha is *'Om Gang Ganapataye Namah'*. By worshipping Lord Ganesha, the Absolute Truth, we learn the Ganesha Vidya or the knowledge of the self through worship of the Lord.

ekadantāya' vidmahe' vakratuṇḍāya' dhīmahi |
tanno' dantiḥ prachodayā"t ||

Meditating on the one-tusked Lord Ganesha will help us get absorbed in his conscious form.

ekadantaṃ cha'turahastaṃ pāśama'ṅkuśadhāri'ṇam |
rada'ṃ cha vara'daṃ hastairbibhrāṇa'ṃ mūśhakadhva'jam|

rakta'ṃ lamboda'raṃ śūrpakarṇaka'ṃ raktavāsa'sam |
rakta'gandhānu'liptāṅgaṃ raktapu'śhpaiḥ supūji'tam |

We offer salutations to the divine form of Lord Ganesha, whose physical appearance is described.

bhaktā'nukampi'naṃ devaṃ jagatkā'raṇamachyu'tam |
āvi'rbhūtaṃ cha' sṛśhṭyādau prakṛte"ḥ puruśhātpa'ram |
eva'ṃ dhyāyati' yo nityaṃ sa yogī' yogināṃ va'raḥ ||

Those who meditate on Lord Ganesha as the eternal and Supreme Being, acknowledging him as the creator are the best of the yogis.

namo vrātapataye
namo gaṇapataye
namaḥ pramathapataye
namasteastu lambodarāyaekadantāya
vighnavināśine śivasutāya śrīvaradamūrtaye namo namaḥ ||

Salutations to the Universal Lord who grants boons and removes obstacles.

etadatharvaśīrśhaṃ yodhīte |
sa brahmabhūyā'ya kalpate |
sa sarvavighnai"rna bādhyate |
sa sarvatraḥ sukha'medhate |
sa pañchamahāpāpā"t pramuchyate |

Those who study this *Atharvashirsham* with dedication will become fit to realise the state of '*Brahman*', reaching the supreme state of consciousness, overcoming all obstacles.

sāyama'dhīyāno divasakṛtaṃ pāpa'ṃ nāśayati |
prātara'dhīyāno rātrikṛtaṃ pāpa'ṃ nāśayati |
sāyaṃ prātaḥ pra'yuñjāno pāpoapā'po bhavati |
sarvatrā'dhīyāno pavighno bhavati |
dharmārthakāmamokśha'ṃ cha vindati |

www.artofliving.org/in-en/culture/amazing-india/ganapathi-atharvashirsham

Reading the *Atharvashirsham*, at any time of the day, and in any situation, will ensure that the devotee is on the path of *dharma*, and attains *artha* (prosperity), *kama* (right desires), and *moksha* (liberation).

idamatharvaśīrśhamaśiśhyāya' na deyam |
yo yadi mo'hād dāsyati sa pāpī'yān bhavati |
sahasrāvartanādyaṃ yaṃ kāma'madhīte |
taṃ tamane'na sādhayet ||

This *Atharvashirsham* is for the deserving only – those who have faith in higher life. Those who undertake deep study of the *Atharvashirsham* will get *Siddhi* or spiritual attainments.

anena gaṇapatima'bhiśhiñchati |
sa vā'gmī bhavati |
chaturthyāmana'śnan japati sa vidyā'vān bhavati |
ityatharva'ṇavākyam |
brahmādyāvara'ṇaṃ vidyānna bibheti kadā'chaneti ||

Those who worship Lord Ganapati will attain Supreme Knowledge of the '*Brahman*', and become free from fear.

yo dūrvāṅku'rairyajati sa vaiśravaṇopa'mo bhavati |
yo lā'jairyajati sa yaśo'vān bhavati |
sa medhā'vān bhavati |
yo modakasahasre'ṇa yajati sa vāñChitaphalama'vāpnoti |
yaḥ sājya sami'dbhiryajati sa sarvaṃ labhate sa sa'rvaṃ labhate ||

Devotees will be blessed with prosperity, name, and fame, and have a powerful memory as well as attain desired fruits. In short, the devotee obtains everything.

aśhṭau brāhmaṇān samyag grā'hayitvā sūryavarcha'svī bhavati |
sūryagrahe ma'hānadyāṃ pratimāsannidhau vā japtvā siddhama'ntro bhavati | *mahāvighnā"t pramuchyate* |
mahādośhā"t pramuchyate |
mahāpāpā"t pramuchyate |
mahāpratyavāyā"t pramuchyate |

sa sarva'vidbhavati sa sarva'vidbhavati |
ya e'vaṃ veda | *ityu'paniśhat* ||

Those who recite the *Atharvashirsham* become free from obstacles, vices, and sins, and can embrace the '*Brahman*' – the higher consciousness, the essence of everything.

oṃ śāntiḥ śāntiḥ śānti'ḥ ||

May we attain peace at all levels – physical, divine, and spiritual.

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YouTube Videos

Ganapati Atharvashirsham- by Challakere brothers:
https://youtu.be/Dy9saAHWvhA?si=Ge81UVIleyjCnXvy

Ganapati Atharvasheersha by Anuradha Paudwal:
https://youtu.be/VpATv_6pCPE?si=pckSjWC1qPtP27IP

Ganapati Atharvasheersha by Suresh Wadkar:
https://youtu.be/Tssx17scqO4?si=KKZeXSW1lz8K10TG

Ganapati Atharvasheersha by Priests of Kashi:
https://youtu.be/7nIZcKM-BiM?si=0r3zsEMK_8vFV5kl

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Lalitha Sahasranama Stotram -
Prayer in praise of Lalitha Maha Tripura Sundari

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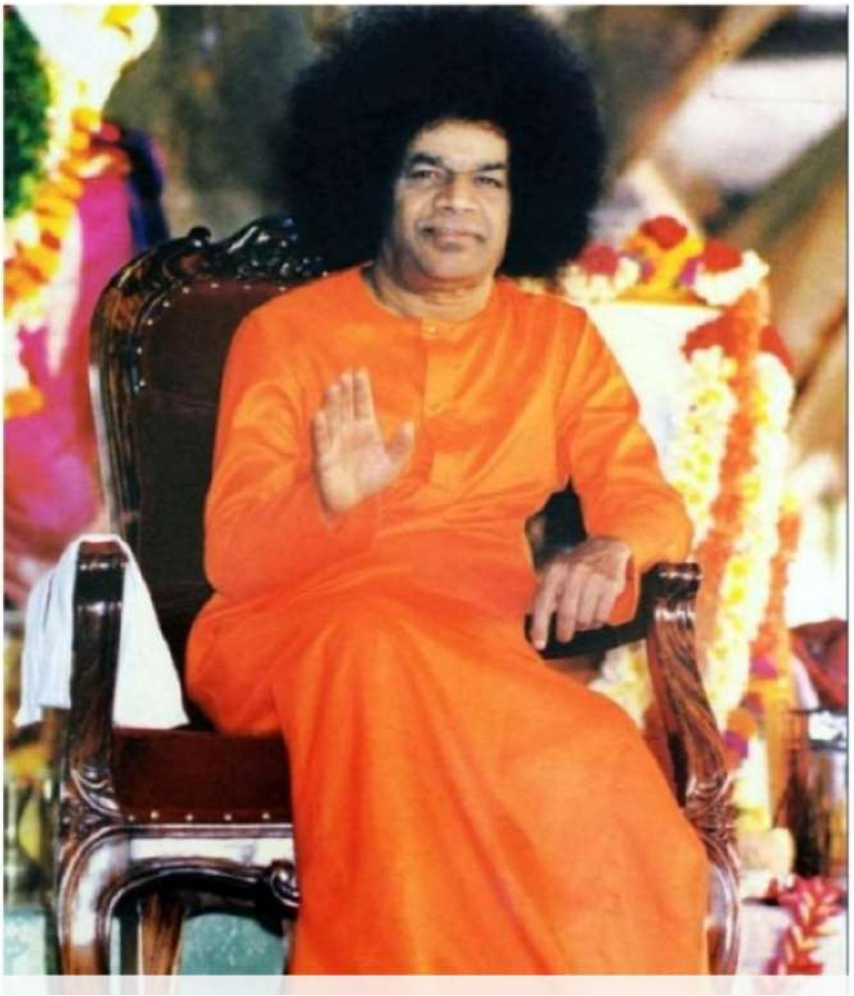
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sri Lalitha Sahasranama Stotram.

We give: introduction, etymology and names, composition, structure, commentaries, dhyana, city of Sree Nagara, Bhandasura, yoginis, benefits of chanting this stotram….etc.

Links to YouTube videos give the chanting of Sri Lalitha Sahasranama Stotram by various reputed singers..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from Wikipedia and other websites, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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Ref: Wikipedia

Lalitha Sahasranama

Lalita Sahasranama (IAST: lalitāsahasranāma; Sanskrit: ललिता सहस्रनाम) is a sacred Hindu text from the *Brahmanda Purana*[1] which lists the thousand names of the Hindu mother goddess Lalita Devi, a manifestation of the Divine Mother (Shakti), and is therefore recited in the worship of Devi according to Srikula Sampradayas.

It is a principal text of Shakti worshipers which describes the goddess' various attributes in the form of names organised in a hymn. This *sahasranama* is used in various modes of worship of the Divine Mother such as *parayana* (recitations), archana, and homa. A different but less popular version of the *Lalita Sahasranama* can also be found in the purva bhaga of the *Narada Purana.*

Etymology and names

Etymologically, *Lalita* means 'She who plays'. In its root form, the word *Lalita* means 'spontaneous' which is implicitly extended to 'play'. Her thousand names use occasional wordplay.[3]

The names are organised as hymns, or *stotras*, but are often broken into mantras to represent all 1000 names. Therefore, the *Sahasranama* can be chanted in stotra form, or namavali form. *The Lalita Saharanama* is one of the only *sahasranamas* that has exactly 1000 names without repetition.

Generally, *sahasranama*s use the artifice of adding words like *tu*, *api*, *ca*, and *hi*, which are conjunctions that do not necessarily add to the meaning of the name except in cases of interpretation. The *Lalita Sahasranama* does not use any such auxiliary conjunctions and is unique in being an enumeration of holy names that meets the metrical, poetical and mystic requirements of a *sahasranama* by their order throughout the text.

Composition

Lalita Sahasranama is said to have been composed by the eight *vaag* devis (Vasini, Kameshvari, Aruna, Vimala, Jayani, Modini, Sarveshvari, and Kaulini) upon the command of the goddess Lalita herself. The text says that "One can worship Lalita only if she wishes us to do so." This *stotra* occurs in the *Brahmanda Purana* (history of the universe) in the chapter of discussion between Hayagriva and Sage Agastya in Kanchipuram.[4] Hayagriva is an incarnation of Vishnu with the head of a horse and is held to be the storehouse of knowledge. Agasthya is one of the sages of yore and one of the stars of the constellation Saptarishi. At the request of Agasthya, Hayagriva is said to have taught him the thousand holiest names of Lalita. The temple at Thirumeyachur, near Kumbakonam, is said to be where Agastya was initiated into this *sahasranama*. An alternative origin is that the *Upanishad Bramham Mutt* at Kanchipuram is where this initiation happened.

Structure

The slokas are organised in such a way that Devi is described from head to feet (kesadhi padham). There are basically five works (*pancha krtyam*). They are creation (*srishti*), protection (*sthiti*), destruction (*samharam*), hiding (*thirudhanam*) and blessing (*anugraham*). Devi herself has been described as "pancha krtya parayana" in the *sloka* and the five tasks are described as follows:

Srishti karthri brahma roopa gopthri-govinda-roopini samharini-rudrha-roopa thirodhanakareeswari sadashivaa-anugrahadha Pancha krithya parayana[*This quote needs a citation*]

This means Devi is the aspect of Brahma, while creating *sristhi*, aspect of Vishnu while sustaining *sthithi*, aspect of Rudra during dissolution *sanghara*. These five entities (Brahma, Vishnu, Rudra, Isvara and Sadasiva) are known as "pancha-brahma". Lalitha has designated the five functions to these brahmam. Sometimes, Devi will take away the life from these five brahmam and make them inactive, performing all the five tasks herself. At that time, they will be called "pancha pretam" that is lifeless bodies. The first three slokas are: Sri Mata (great mother) – srshti; Sri Maharajni (great ruler) – sthithi; Srimat Simhasaneswari (one who sits on the lion throne) – samharam. The rest of the slokas cover thirodhanam and anugraham.

The next names – "chidhagnikunda sambhutha devakarya samudhyatha" tells us that devi arose from the fire of knowledge to help devas in their task (war against asuras – bhandasura). From the nama- Udhyath bhanu sahasraba till sinjanamani manjeera manditha sree padambuja, all her parts like her face, forehead, eyes, mouth, tongue, voice, hands and legs have been described.Thereafter, Devi's place (Chintamani gruham), her war against bandasura, kundalini shakti, and her properties have been described. A common image of the goddess depicts a parrot and a sugarcane with her. Sugarcane represents the sweetness of her mind.

Commentaries

There are five known commentaries on the root text. These were written by:[5]

- Vimarśānanadanātha, about 2,000 *granthas* (a verse containing 32 letters);
- Vidyāraṇya Munīśvara, about 1,500 *granthas*;
- Bhaṭṭa Nārāyaṇa, about 2,500 *granthas*;
- Śaṃkara, mundane and not considered of much importance;
- Bhāskararāya, references the previous commentaries, esp. the first.

Key concepts

Dhyana

The start of the *Lalita Sahasranama* is characterised by the *Dhyana*, which are descriptive verses for visualisation. There are four *dhyana* verses. It describes the yogi (the person reciting the *Sahasranama*) as meditating upon the form of Lalita and describes many of the qualities of the goddess. The *Dhyana* is said before chanting the thousand names.

The first verse starts with "*sinduraruna-vigraham"* and is most likely the verse composed by the eight *Vaag Devi*s. The second verse beginning with "*arunam karuna-tarangatakshim"* is said to have been composed by Dattatreya. The fourth, beginning with "*sakumkuma-vilepanam"*, was probably composed by Adi Sankaracharya. No known information is available on the origins of the third verse beginning with "*dhyayet padmasanastham"*. In all the *dhyana* verses there is a recurring theme on Devi's red complexion, which is said to resemble the sun at dawn, and her compassionate nature.

Lalita

The *Lalita Sahasranama* is organised in such a way that Devi is described from "Head to Toe" (*Kesadi Padam*). The names then go on to extoll Devi in all her achievements, powers, and forms.

Physical description

The *Lalita Sahasranama* goes into great detail describing the physical aspect of the goddess. The beginning of the *Sahasranama* describes Lalita in her female form, *Kameshvari*, along with her consort, *Kameshvara*. *Kameshvari* is described as extremely beautiful, having dark thick long hair adorned with champaka, *ashoka*, *punnaga* and *saugandha* flowers (13), having a musk tilak on her forehead (16), and having eyebrows which appear as if they are the arch gates of Kamadeva's abode (17). The next few mantras continue describing Lalita Devi as the ideal feminine form whose splendor is unmatched by any other celestial: with cheeks that shine like a mirror of Padmaraga (23), having beautiful white teeth resembling the *shodasakshari* mantra (25), and having a voice sweeter than the sound emanating from *Kachchapi*, the veena of Saraswati. The last mantra describing Devi's physical appearance is the 46th name, "*sinjana mani majira mandita sripadambuja*" (whose feet are adorned with musical anklets filled with gemstones).

Kameshvara and Kameshvari

The next few names then continue to focus on the union between Lalita as *Kameshvari,* and *Kameshwara*. Devi is described as having a beautiful smile (28), beautiful breasts (33), and perfect thighs (39) which steal the heart of Kameshvara; she wears a mangal sutra and necklaces (30), with succeeding names describing the lower half of Devi's body to her feet. This divine couple continues to stay united throughout the *Sahasranama*; the penultimate name is "*sivasakti aikya rupini"* (who is the unification of Siva and Shakti). As per Hindu

philosophy, it is understood that there is nothing beyond this union of Shiva and Shakti, or the Absolute form, except the true goddess Lalita herself. This is why the last name of the *Sahasranama* is "*Lalitambika"* effectively showing that Devi's form as *Lalitambika* is her most absolute form.

The City of Sri Nagara

Origins

At the behest of name 57, the divine city of *Sri Nagara* is described in all its splendor. The origins of the city can be traced to two different texts. One is in Durvasa's *Lalithastavaratna*, saying that *Sri Nagara* was constructed by celestial architect Visvakarma. The other, in the *Rudra Yamala* (as told to *Parvati* by *Shiva*), says that *Sri Nagara* is in the midst of an ocean of milk as an island called *Ratnadvipa* (island formed out of precious gems). This description fits name 61, "*sudha sagara madhyasta,*" which describes Devi as residing in the middle of the ocean of nectar.

Description

Sri Nagara is surrounded by twenty five walls, each wall representing a tattva. *Sri Nagara* has 25 streets circling it, made of elements, gems, and precious stones. In the eighth street is a forest of kadambas presided by *Mantrini (Matangi)* (60). On the fifteenth street resides the eight directional guardian deities. In the sixteenth resides Varahi(alias Dandini or Dandanatha) who was Lalita's commander in chief in her battle with Bhandasura. In the seventeenth street resides the different *Yoginis*. In the eighteenth street resides Maha Vishnu. In the nineteenth street resides *Esana*, in the twentieth resides Tara Devi, in twenty first resides Varuni, in the twenty second resides Kurukulla who presides over the fort of pride, in twenty third resides Marthanda Bhairava, in twenty fourth resides the moon, and in the twenty fifth resides Manmatha presiding over the forest of love.

In the centre of *Sri Nagara* is the *Maha Padma Atavi* (59), the forest of the Great Lotuses, and within it the *Chintamani Griha* (57), a palace constructed out of Cintamani, the wish fulfilling gem. The palace is said to be on the northern side of *Sri Nagara;* to its northeast is the *Chid-agni kunda* and on both sides of its eastern gate are the houses of *Mantrini* and *Dandini*. On its four gates stand the *Chaduramnaya* gods for watch and ward.

The Sri Chakra and Lalita herself are said to reside within the *Chintamani Griha*. The chakra is said to be made up of the following components, all represented in its decorative features: the square representing *Trilokya Mohanam* (Devi as the most beautiful in the three worlds), the sixteen petaled lotus called the *Sarvasa paripoorakam* (Devi as the fulfiller of all desires), the eight petaled lotus called the *Sarvasamksopanam* (Devi as the cleanser), the sixteen cornered figure representing *Sarva Saubhagyam* (luck), the external ten cornered figure called the *Sarvartha Sadhakam* (Devi as the giver of all assets), the internal ten cornered figure called *Sarva Raksha Karam* (Devi as the protector), the eight cornered figure called the *Sarva Roga Haram* (Devi as the cure to all diseases), the triangle called the *Sarva Siddhi Pradam* (Devi as the giver of all powers), and the central dot known as the *Sarvananda Mayam or the Bindu* (Devi as pleasure). In the centre of the Chakra, on the throne of the *Pancha Brahmas* (58) on the *Bindu Peeta* (380) sits Maha Tripura Sundari.

Bhandasura

One of the main events extolled in the *Lalita Sahasranama* is Devi's battle with the asura Bhandasura. According to the story, the *devas* prayed to Devi to kill Bhandasura. As she started for war, the *Sahasranama* describes her as being accompanied by the powers of various shaktis and devis whose accomplishments are extolled in different names. Names in the *Sahasranama* describe *Sampatkari Devi* as the captain of the elephant regiment (66) and *Aswarooda Devi* as the captain of the cavalry (67). Lalita as Para Shakti herself is described as riding in the Sri Chakra Chariot (*chakraraja* or the king of chariots) in name 68. After descriptions of the battle with respects to the various shaktis, Lalita is described as decimating Bhandasura's army using the *Paashupathastra* weapon (81), and destroying him and his city with the *Kameshvarastra* weapon (82). After praises from the devas (83), she is said to have then given life back to Manmatha (Kamadeva) for the good of the world (84).

The Five Works of God and the Trimurti

In the *Lalitha Sahasranama*, Devi herself has been described as "*pancha krtya parayana*" (274). This is in reference to the five works of God (*pancha krtyam*): creation (*srishti*), protection (*sthiti*), destruction (*samharam*), hiding (*tirodhanam*) and blessing (*anugraham*). The mantras preceding name 274 describe Devi in reference to the Hindu trinity:

264: *Om Srishti Kartryai Namah* // ...who is the Creator.
265: *Om Brahma Rupayai Namah* // ...who is in the form of Brahma
266: *Om Goptryai Namah* // ...who protects.
267: *Om Govinda Rupinyai Namah* // ...who has assumed the form of Govinda for the preservation of the universe.
268: *Om Samharinyai Namah* // ...who is the destroyer of the universe.
269: *Om Rudra Rupayai Namah* // ...who has assumed the form of Rudra for the dissolution of the universe.
270: *Om Tirodhana Karyai Namah* // ...who causes the disappearance of all things.
271: *Om Isvaryai Namah* // ...who protects and rules everything as Ishvara.
272: *Om Sada Shivayai Namah* // ... one who is always auspicious Shiva.
273: *Om Anugraha dayai Namah* // ...who confers blessing (in the form of liberation).[*This quote needs a citation*]

Devi is therefore described as an aspect of Brahma while creating (*srishti),* an aspect of Govinda (Vishnu) while sustaining (*sthiti),* an aspect of Rudra (Shiva) during dissolution (*samhara),* an aspect of Ishvara while concealing (thirodana), and an aspect of Sadashiva while blessing (liberating). These five entities (Brahma, Vishnu, Rudra, Isvara and Sadashiva) are known as "*pancha-brahma*" and "*pancha-preta."* The goddess is described as "*pancha-brahma swarupini*" (she whose form is composed of the five Brahmas) in name 250. Such mantras are interpreted by many *Shakti-ite* scholars to show that Devi's power is at par with, if not superior, to the powers of the trimurti. This idea is furthered by other mantras like "*Om panca preta manchadi sayinyai namah*" (who reclines on a couch made of the Five Corpses) in mantra 947; this most likely references the concept of the five *Brahmas* as lifeless bodies when Devi performs all the five tasks, mentioned previously, herself.

The Yoginis

The first 60 names from 475 to 534 discuss the seven *chakras* of *kundalini and sahasrara*. Each *chakra* is presided over by a deity called a *yogini* (with seven in total). Lalita herself is described as being present in the form of the *kundalini* energy (the divine feminine energy at the muladhara chakra at the bottom of the spine). Since the *kundalini* energy has to transcend the other chakras to reach *the sahasrara* chakra (a representation of Siva or the divine masculine energy) from the *muladhara chakra*, worshipping the respective *yoginis* of each chakra is paramount. Each of these *yogini*s have their own mantras describing their complexion, armouries, qualities, and sacred foods within the *Lalita Sahasranama* as a whole.

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Ref: hindupedia.com

Lalitha Sahasranamam

Translated by P. R. Ramachandar

This stotra occurs in Brahmanda purana in the chapter that contains the discussion between Hayagreeva[1] and Agasthya[2]. At his request Hayagreeva taught him the 1000 names of Lalitha.

Parama shiva is one of the trinity of Hindu pantheons who is in charge of destruction. He married Sathi, the daughter of Daksha. Daksha and Paramashiva were not getting on well and consequently he did not invite Paramashiva for one of the great fire sacrifices that he conducted. However Sathi went to attend the function in spite of Paramashiva's protest. Daksha insulted her husband and she jumped into the fire and ended her life. Consequently at the behest Of Paramashiva Daksha was killed and later given life with a goat's head. However this incident upset Paramashiva and he entered into deep meditation. Sathi took birth as the daughter of the mountain(Parvathy) Himalayas and started doing penance on Shiva for getting him as her husband. The devas faced a very great enemy in Sura Padma who had a boon that he could be killed only by a son of Shiva and Parvathy. So to wake Shiva from his deep meditation the devas deputed Manmatha, the God of love who shot his flower arrows at Paramashiva. Paramashiva woke up and opened his third eye and burnt the God of love into ashes. The Devas and Rathi Devi, the wife of Manmatha, requested Paramashiva to give life to Manmatha. Heeding for their request Paramashiva stared at the ashes of Manmatha. From the ashes came Bhandasura Who made all the world as impotent and ruled from the city called Shonitha pura. He started troubling the devas. The devas then sought the advice of Sage Narada who advised them to conduct a fire sacrifice. From the fire rose Sri Lalitha Tripura Sundari.

She was extremely beautiful, having dark thick long hair with scent of Champaka, Asoka and Punnaga flowers, having the musk thilaka on her forehead, Having eyelids which appeared as if it is the gate of the house of God of love,having eyes which were like fish playing in the beauteous lake of her face, Having nose with studs which shines more than the stars,

Having ears with sun and moon as studs, having cheeks which were like mirror of Padmaraga, Having beautiful rows of white teeth, Chewing Thamboola with camphor, having voice sweeter than the sound emanating from Veena of Sarswathi, Having such a beautiful smile that Lord Shiva himself could not take his eyes off, Wearing Mangala soothra and necklaces with beautiful shining dollars, Having breasts which were capable of buying the invaluable love of Kameswara, having row of faint beautiful hair raising from her belly, having stomach with three pretty folds, wearing red silk tied with a string with red bells. Having thighs which steal the heart of Kameshwara, Having knees which looked like crowns made of precious gems, having voluptuous legs, having upper part of the feet resembling the back of tortoise, Having feet which resembled the lamps made of gems which could dispel worries from the mind of devotees and a body with the golden red colour. She was given in marriage to Lord Kameshwara and made to stay in Sree Nagara at the top of Maha Meru Mountain.

Sree nagara had 25 streets circling it. They are made of iron, steel, copper, lead, alloy made of five metals, silver, gold, the white Pushpa raga stone, the red Padmaraga stone. Onyx, diamond, Vaidoorya, Indra neela (topaz), pearl, Marakatha, coral, nine gems and mixture of gems and precious stones. In the eighth street was the forest of Kadambas. This is presided by Syamala. In the fifteenth street live the Ashta Digh palakas. In the sixteenth lives Varahi alias Dandini who is her commander in chief. Here Syamala also has a house. In the seventeenth street live the different Yoginis. In the eighteenth street lives Maha Vishnu. In the nineteenth street lives Esana, in the twentieth Thara Devi, twenty first Varuni, the twenty second Kurukulla who presides over the fort of pride, twenty third Marthanda Bhairawa, twenty fourth the moon and twenty fifth Manmatha presiding over the forest of love. In the centre of Srinagara is the Maha Padma Vana(The great lotus forest) and within it the Chintamani Griha (The house of holy thought),In its northeast is the Chid agni kunda and on both sides of its eastern gate are the houses of Manthrini and Dhandini. On its four gates stand the Chaduramnaya gods for watch and ward. And within it is the Sri chakra. In the centre of Sri Chakra on the throne of Pancha Brahmas on the Bindu Peeta(dot plank) called sarvanandamaya(universal happiness) Sits Maha Tripura Sundari. In the Sri Chakra are the following decorations viz. , The square called Trilokya mohanam(most beautiful in the three worlds), The sixteen petalled lotus called Sarvasa paripoorakam(fulfiller of all desires), the eight petalled lotus called Sarvasamksopanam(the all cleanser), the sixteen corner figure called Sarva sowbagyam(all luck),the external ten cornered figure called Sarvartha sadhakam (giver of all assets), the internal ten cornered figure called Sarva raksha karam(All protector), the eight cornered figure called Sarva roka haram(cure of all diseases), triangle called Sarva siddhi pradam(giver of all powers) and the dot called Sarvananda mayam(all pleasures).

The devas prayed her to kill Bhandasura. When she started for the war with Bandasura, she was accompanied by the powers called anima, mahima etc, Brahmi, Kaumari, Vaishnavi, Varahi, Mahendri, Chamundi, Maha Lakshmi, Nitya Devaths and Avarna Devathas who occupy the Sri Chakra. While Sampatkari devi was the captain of the elephant regiment, Aswarooda devi was the captain of the cavalry. The army was commanded by Dhandini riding on the Chariot called Giri Chakra assisted by Manthrini riding on the chariot called Geya Chakra. Jwala malini protected the army by creating a fire ring around it. ParaShakthi rode in the centre on the chariot of Sri Chakra. Nithya Devi destroyed a large chunk of Bandasura's armies, Bala Devi killed the son of Bhandasura, and Manthrini and Dhandini killed his brothers called Vishanga and Vishukra. When the Asuras created blockade for the

marching army, Sri Lalitha Tripura sundari created Ganesha with the help of Kameshwara to remove the blockade. Then Bandasura created the asuras called Hiranyaksha, Hiranya Kasipu and Ravana. The Devi created the ten avatars of Vishnu and destroyed them. She killed all his army using Pasupathastra and killed him with Kameshwarasthra. The gods then praised her. She then recreated Manmatha for the good of the world. This story is contained in the first 84 names of the first 34 slokas of Lalitha Sahasranamam . and all together contains one thousand names. This is also called the Rahasya Nama Sahasra(the thousand secret names). Reading it, meditating on the meaning of the names would lead to the fulfilment of all the wishes of the devotees.

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Ref: sanskritdocuments.org

Comments on background and importance written by M. Giridhar

Before we begin, let us offer ourselves at the feet of the Divine Mother, shrImat mahAtripurasundarI.

This introduction deals with the background on lalitAsahasranAma (the purANa etc) and the importance of Shri Chakra, the diagrammitical form for meditation.

(Only a brief description is provided here since it has been extensively described by Adi Shankara in the text of SaundaryalaharI. A detailed description of Lalita yantra (Shri Chakra) is given in the Hindu Tantrik page http://www.shivashakti.com/)

Among the 18 purANas, brahmANDa-purANa is well known for the extolation of Lalita. It explains in detail the appearance of the Goddess Lalita to save the world from the clutches of the demon bhaNDAsura. There are three important sub-texts in this purANa.

The first of these texts is LalitopAkhyAna, consisting of 45 chapters and is found in the last chapter of the purANa. The last five chapters are especially well known. They extol the greatness of the Divine mother, the significance of the mantra of the goddess (shoDashAkSharI-vidyA), the various mudras and postures to be practised, meditations, initiations etc., and the mystical placement of the deities involved in Shri Chakra.

The next text is the lalitA trishati in which 300 names of the goddess is featured. There is a well known commentary on this work by Adi ShankarAchArya.

The third text is the celebrated LalitA sahasranAma, which consists of 320 verses in three chapters. The first chapter is 51 verses, and relates that the 1000 names of LalitA were recited by various devatas as commanded by the goddess herself.

This chapter also explains that the verses are in anuShTup ChaNDaH(metre known as anuShTup) and that the deity Lalita is invoked in three kUTas (vAgbhava, kAmarAja, and shakti). The second chapter of the text contains the thousand names of the goddess in 182 1/2

verses (which is transliterated below). The third and final chapter is 86 1/2 verses long and enumerates the benefits accrued by reciting these one thousand names of the Goddess.

This is mainly to encourage people to recite the names with concentration to achieve, if not anything else, a peace of mind.

Lalita trishati and lalitA sahasranAma are dialogues between the sage Agastya and the god Hayagriva (Pronounced as hayagrIva). Hayagriva is the incarnation of ViShNu who assumed the form of a horse to kill a demon by the same name. Agastya was a sage of great renown, who is immortalised as a star in the celestial heavens(one of the seven Rishi-s, saptarShi or Ursa Major). He is the patron saint of Tamilnadu being a founder of a system of medicine called Siddha, and also having drunk the whole ocean in his kamaNDalum. According to yAska's Nirukta, Agastya is the half-brother of the great sage, VasishTha.

The story of the meeting of Agastya and Hayagriva is given in the lalitopAkhyAna and is quite interesting. Agastya was visiting several places of pilgrimage and was sad to see many people steeped in ignorance and involved in only sensual pleasures. He came to kA~nchi and worshipped kAmAkShI and sought a solution for the masses. Pleased with the devotion and his caring for the society, Lord ViShNu appeared before Agastya and provided the sage Agastya with the solution of `curing' the worldly folk from ignorance. He explained that He is the primordial principle, and the source and the end of everything.

Though He is above forms and guNas, He involves himself in them. He goes on to explain that a person should recognize that He is the pradhAna (primordial) transformed into the universe, and that He is also the puruSha (conscious spirit) who is transcendental and beyond all qualities(guNa-s) and forms. However to recognize this, one has to perform severe penance, self-discipline etc. If (since) this is difficult, Lord ViShNu advises that the worship of the goddess will achieve the purpose of life, given as liberation from bondage, very easily. He points out that even other Gods like Shiva and Brahma have worshipped the goddess TripurA. ViShNu concludes his discourse saying that this was revealed to Agastya so that he (Agastya) can spread the message to god, sages, and humans. ViShNu requests Agastya to approach his incarnation, Hayagriva and disappears from Agastya's sight.

Agastya approaches Hayagriva with devotion and reverence.

Hayagriva reveals to Agastya that the great Goddess, lalitA, is without beginning or end and is the foundation of the entire universe. The great goddess abides in everyone and can be realised only in meditation. The worship of goddess is done with the lalitA sahasranamA (1000 names) or with trishati (300 names) or with aShTottaranAma (108 names) or with Shri Chakra (diagrammatic form for meditation).

In tantra shAstra, each devi/deva is worshipped as a mantra, and yantra. Shri Chakra is used to represent the divine mother diagrammatically. It denotes how the power of a small point in the centre of the Shri Chakra transforms itself into a series of triangles, circles, and lines. One can meditate on the Shri Chakra itself knowing the significance of the triangles and circles.

These forms represent the various transformations of Reality. One can realise that the universe has evolved through the undifferentiated consciousness and has eventually become the universe as we know it. The recitation of sahasranAma and trishati are used in the worship of Shri Chakra. The correspondence between Shri Chakra as a yantra and the fifteen letter mantra of the goddess (pa~nchadashIvidyA, pronounced panchadashIvidyA) is achieved by carefully studying the Shri Chakra which is constructed using the symbolism of the three kUTa-s and the significance of the fifteen letters of the shrIvidyA. It is said that if meditation on Shri Chakra is not possible, recitation of the sahasranAma with utmost devotion would confer the same benefits, perhaps in a longer time-frame.

The sahasranAma also mentions how to meditate on the various centres of consciousness (chakras) in one's body. Kundalini, meaning coiled up, ordinarily resides in the muladhAra chakra, at the base of the spine, and when it rises to the sahasrAra chakra at the top of the head, one becomes aware of the ultimate reality.

Before reciting the sahasranAma, it is advised that the divine mother be meditated upon according to the dhyAna shloka-s, given in the beginning of the text.

May the Divine Mother guide us in our every action and thought, and may She confer upon us the greatest gift of all, mokSha, the liberation.

OM tat sat.

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Ref: speaking tree.in

Why chant Lalita Sahasranama?

Lalitha Sahasranamam is a text from Brahmanda Purana and it contains a thousand names of the Hindu Goddess Lalitha. It is a sacred text to the Hindu worshippers of Goddess Lalitha Devi. Lalitha is the Goddess of bliss, an epithet for Shiva's wife, Goddess Parvati. ..

Lalita Sahasranama is a text from Brahmanda Purana. It is A Sacred Text To The Hindu Worshippers of The Goddess Lalita Devi, Lalita Sahasranamam Contains The Thousand Names of The Hindu Mother Goddess Lalita.

This is the most favoured form of prayer to Goddess Lalithambika and it is also very secret and powerful than any other forms of Tantra or Mantra.

Regular chanting of Sree Lalitha Sahasranama is as beneficial as visiting religious places, taking bath in a holy river, offering food, offering materials. It is an indirect blessing to those who cannot do these kinds of offerings to God.

Regular chanting of Sree Lalitha Sahasranama will ward off the evil from uncompleted pooja vidhis or rituals etc. It will also form a way of penance.

Regular chanting of Sree Lalitha Sahasranama will ward off premature death, will provide a long and contended healthy life. Fever can be cured by religiously chanting Sree Lalitha Sahasranamam by touching on a person's forehead. The number of times you chant the more benefit you are likely to get. The vibhuti used for Sree Lalitha Sahasranama archana can be applied then on the forehead, which will give much relief to fever and headache.

It is said that if one chants religiously Sree Lalitha SahasraNamam keeping a glass of water (or in a vessel) in front and then pours it over the head, all sorts of troubles related to once planetary positions and from evil spirits will be warded off.

It is said that if a person chants Sree Lalitha Sahasranama keeping in mind a picture of Sree Lalitha Devi situated in the divine ocean which contains `Amrut' , he will be cured from any kind of disease related to poison.

It is said that if a person consumes ghee, which is kept while chanting Sree Lalitha Sahasra namam, he will be cured of impotency and will have children.

Regular chanting of Sree Lalitha Sahasra namam will ward off any kind of evil deeds or rituals (black magic) aimed at the person who chants the namam. The power derived from the chanting supersedes all other forms of prayers and the person will no longer be required to consult astrologers or any sorts of occultists. He will have tremendous self confidence in himself.

Through the regular chanting of Sree Lalitha Sahasra namam, the atmosphere will be purified. Each nerve in our body will be invigorated and subtle energies will be awakened in the person.

Sree Lalitha Devi will protect a person who regularly chants Sree Lalitha Sahasra namam from accidents and from the attacks of the enemy and will make him victorious in all his good

deeds. Regular chanting of Sree Lalitha Sahasra namam will make a person blessed with word power, fame, goodwill etc. Particular importance should be given to chant Sree Lalitha Sahasra namam on Friday's which is very auspicious for the blessing of Devi.

Sree Lalitha Sahasranamam is the form of prayer that any one and every one can chant at any time and every time. It does not matter if one could not complete it. Because each namam in itself is powerful and will provide all sorts of benefits. It depends on what you wish for and how you go about it.

It is said that chanting the name of Lord Shiva once is as good as chanting the name of Mahavishnu a thousand times. And chanting the name of Devi once is as good as chanting the name of Siva, a thousand times. And of which Sree Lalitha Sahasranamam is the most important one to Sree Lalitha Devi herself.

It is very beneficial if all members of the family unite and chant Sree Lalitha Sahasra namam once in a day in the evening or whenever time permits. A family that prays together stays together. It will bring about unity, peacefulness, a clear mind to perform and by thus prosperity.

In homes where Sree Lalitha Sahasranamam is chanted regularly there will never be any shortage of the basic necessities of life. This is the reason why the ancient Gurus would instruct their disciples to chant Sree Lalitha Sahasra namam even after initiating them into the mantras of other deities such as Lord Krishna, Lord Rama and other Gods and Goddesses.

It is also to be noted that by religiously chanting Sree Lalitha Sahasra namavali, we are seeking the blessings of Sree Lalithambika, who is also called Kalima, Durga maa, Devi, Parasakthi, Bhagavathi etc, who in turns is the universal mother. And how can a mother ignore her children when they are in distress or duress or troubles of any sorts? So keep utmost faith in her and start chanting.

*****

About Lalita Sahasranama

Lalita Sahasranama is a sacred Hindu text dated to the 12th century A.D.[1] for the worshippers of the Goddess Lalita Devi, i.e. the Divine Mother, in the form of her and the male gods' feminine power, Shakti. Lalita is the Goddess of bliss, an epithet for Shiva's wife Goddess Parvati. Etymologically, "Lalita" means "She Who Plays". In the root form (vyutpatti), the word "Lalita" means "spontaneous" from which the meaning "easy" is derived and from there-forth the word implicitly extends to "play". It is supposedly one of the most complete stotras, one need only recite it to gain total salvation.

Organisation

The names are organised as in a hymn, i.e. in the way of stotras. This hymn occurs in the Brahmanda Purana. It is a dialogue between Hayagriva, an (avatar) ofMahavishnu and the great sage Agastya.

Lalitha sahasranama was composed by 8 vaag devis (vaag devathas) upon the command of Devi Sri Lalitha. The 8 vaag devis are - Vasini, Kameshwari, Aruna, Vimala, Jayinee, Modhinee, Sarveshwari, Koulini. This depicts us the truth "One can worship Lalitha only if she wishes us to do so".

The slokas are organised in such a way that, Devi is described from "Head to Feet" (kEsAdhi pAdham).

Lalita Sahasranamam is held as a sacred text for the worship of the Divine Mother, Lalita, and is also used in the worship of Durga, Parvati, Kali, L- akshmi, Saraswati,Bhagavathi,- etc. It is a principal text of Shakti worshippers. Lalita Sahasranama names the various attributes of the Divine Mother, and all these names are organised in the form of a hymn. This Sahasranama is used in various modes for the worship of the Divine Mother. Some of the modes of worship are parayana (Recitations), archana, homa etc.

Usually, in a sahasranamam, if the same name repeats, the commentators use their scholarship and inspiration to give different meanings to different occurrences of the same name (this practice occurs also in Jewish Talmudic commentary). Lalita sahasranama has the unique distinction, among all the sahasranamas, of not repeating even a single name. Further, in order to maintain the metre, sahasranamas use the artifice of adding words like tu, api, ca, and hi, which are only conjunctions not necessarily needed for the meaning except in rare cases of interpretation. Lalita sahasrama however does not make any use of such auxiliary conjunctions and is therefore unique in being a pure enumeration of holy names that meet the metrical, poetical and mystic requirements of a sahasranama solely by their order throughout the text.

Story

This stotra (hymn which praises) occurs in Brahmanda purana (Old epic of the universe) in the Chapter on discussion between Hayagreeva and Agasthya. Hayagreeva is an incarnation of Vishnu with the horse head and is believed to be the storehouse of knowledge. Agasthya is one of the great sages of yore who is one of the stars of the constellation great bear. At his request Hayagreeva taught him the most holy 1000 names of Lalitha.

Parama shiva is one of the trinity of Hindu pantheons who is in charge of destruction. He married Sathi , the daughter of Daksha. Daksha and Paramashiva were not getting on well and consequently he did not invite Paramashiva for one of the great fire sacrifices that he conducted. However Sathi went to attend the function in spite of Paramashiva’s protest. Daksha insulted her husband and she jumped in to the fire and ended her life. Consequently at the behest Of Paramashiva Daksha was killed and later given life with a goat’s head. However this incident upset Paramashiva and he entered into deep meditation.Sathi took birth as the daughter of the mountain(Parvati) Himalayas and started doing penance on Shiva for getting him as her husband. The devas faced a very great enemy in Sura Padma who had a boon that he could be killed only by a son of Shiva and Parvati. So to wake Shiva from his deep meditation the devas deputed Manmatha , the God of love who shot his flower arrows at Paramashiva. Paramashiva woke up and opened his third eye and burnt the God of love into ashes. The Devas and Rathi Devi, the wife of Manmatha, requested Paramashiva to give life to Manmatha. Heeding for their request Paramashiva stared at the ashes of Manmatha.From the ashes came Bhandasura Who made all the world as impotent and ruled from the city called Shonitha pura.He started troubling the devas.The devas then

sought the advice of Sage Narada who advised them to conduct a fire sacrifice. From the fire rose Sri Lalitha Tripura Sundari.

She was extremely beautiful, having dark thick long hair with scent of Champaka, Asoka and Punnaga flowers, having the musk thilaka on her forehead, Having eyelids which appeared as if it is the gate of the house of God of love ,having eyes which were like fish playing in the beauteous lake of her face, Having nose with studs which shines more than the stars, Having ears with sun and moon as studs, having cheeks which were like mirror of Padmaraga, Having beautiful rows of white teeth, Chewing Thamboola with camphor, having voice sweeter than the sound emanating from Veena of Sarswathi, Having such a beautiful smile that Lord Shiva himself could not take his eyes off, Wearing Mangala soothra and necklaces with beautiful shining dollars, Having breasts which were capable of buying the invaluable love of Kameswara, having row of faint beautiful hair raising from her belly, having stomach with three pretty folds, wearing red silk tied with a string with red bells. Having thighs which steal the heart of Kameshwara, Having knees which looked like crowns made of precious gems, having voluptuous legs, having upper part of the feet resembling the back of tortoise, Having feet which resembled the lamps made of gems which could dispel worries from the mind of devotees and a body with the golden red colour. She was given in marriage to Lord Kameshwara and made to stay in Sree Nagara at the top of Maha Meru Mountain.

Sree nagara had 25 streets circling it. They are made of iron, steel, copper, lead, alloy made of five metals, silver, gold, the white Pushpa raga stone, the red Padmaraga stone. Onyx, diamond, Vaidoorya, Indra neela (topaz), pearl, Marakatha, coral, nine gems and mixture of gems and precious stones. In the eighth street was the forest of Kadambas. This is presided by Syamala. In the fifteenth street live the Ashta Digh palakas.In the sixteenth lives Varahi alias Dandini who is her commander in chief. Here Syamala also has a house. In the seventeenth street live the different Yoginis.In the eighteenth street lives Maha Vishnu.In the nineteenth street lives Esana, in the twentieth Thara Devi, twenty first Varuni , the twenty second Kurukulla who presides over the fort of pride, twenty third Marthanda Bhairawa, twenty fourth the moon and twenty fifth Manmatha presiding over the forest of love. In the centre of Srinagara is the Maha Padma Vana(The great lotus forest) and within it the Chintamani Griha (The house of holy thought),In its northeast is the Chid agni kunda and on both sides of its eastern gate are the houses of Manthrini and Dhandini.On its four gates stand the Chaduramnaya gods for watch and ward. And within it is the Sri chakra.In the centre of Sri Chakra on the throne of Pancha brahmas on the Bindu Peeta(dot plank) called sarvanandamaya(universal happiness) Sits Maha Tripura Sundari.In the Sri Chakra are the following decorations viz., The square called Trilokya mohanam(most beautiful in the three worlds), The sixteen petalled lotus called Sarvasa paripoorakam(fulfiller of all desires), the eight petalled lotus called Sarvasamksopanam(the all cleanser), the sixteen corner figure called Sarva sowbagyam(all luck),the external ten cornered figure called Sarvartha sadhakam (giver of all assets), the internal ten cornered figure called Sarva raksha karam(All protector), the eight cornered figure called Sarva roka haram(cure of all diseases), triangle called Sarva siddhi pradam(giver of all powers) and the dot called Sarvananda mayam(all pleasures)..

The devas prayed her to kill Bhandasura..When she started for the war with Bandasura, she was accompanied by the powers called anima, mahima etc., Brahmi, Kaumari, Vaishnavi, Varahi, Mahendri, Chamundi, Maha Lakshmi, , Nitya Devaths and Avarna Devathas who

occupy the Sri Chakra.While Sampatkari devi was the captain of the elephant regiment, Aswarooda devi was the captain of the cavalry.The army was commanded by Dhandini riding on the Chariot called Giri Chakra assisted by Manthrini riding on the chariot called Geya Chakra..Jwala malini protected the army by creating a fire ring around it.ParaShakthi rode in the centre on the chariot of Sri Chakra.Nithya Devi destroyed a large chunk of Bandasura's armies , Bala Devi killed the son of Bhandasura, and Manthrini and Dhandini killed his brothers called Vishanga and Vishukra.When the Asuras created blockade for the marching army, Sri Lalitha Tripura sundari created Ganesha with the help of Kameshwara to remove the blockade.Then Bandasura created the asuras called Hiranyaksha, Hiranya Kasipu and Ravana.The Devi created the ten avatars of Vishnu and destroyed them. She killed all his army using Pasupathastra and killed him with Kameshwarasthra.The gods then praised her.She then recreated Manmatha for the good of the world. This story is contained in the first 84 names of the first 34 slokas of Lalitha Sahasranama .and all together contains one thousand names. This is also called the Rahasya Nama Sahasra(the thousand secret names).Reading it , meditating on the meaning of the names would lead to the fulfilment of all the wishes of the devotees.

Structure

The sloka is organised based on the 5 works (**pancha kruthyam**). They are - *shrishti* (Creation), *sthi- thi* (Protection), *samhAram* - (Destruction), *thirOdhAnam* (- Hiding) and *anugraham* (Blessing). Devi herself has been described as "pancha kruthya parAyanA" in the sloka and the five tasks are described as follows:

shrishtikarthree brahmma roopA gOpthree gOvinda roopini samhArinee rudra roopA thirOdhAnakareeswari sadAsiva anugrahadhA panchakruthya parAyanA

This means - Devi is doing shrishti as Brahma, sthithi as Vishnu (Govinda), samhara as Rudra, thirodhanam as Eeswara and anugruham as Sadasiva.

These 5 entities (Brahma, Vishnu, Rudra, Easwara and Sadasiva) are known as "pancha brahma". Lalitha has designated the five functions to these brahmans. Sometimes, Devi will take away the life from these 5 brahmam and make them inactive, performing all the 5 tasks by herself. At that time they will be called "pancha prEtam" that is lifeless bodies.

Now the first three slokas are: sree matha - (Great mother) Shrishti sree maha ragnee - (Great ruler)Sthithi sree math simhasaneshwari - (One who sits on the simhasanam and manages) Samharam. Here there is no direct reference to samharam. But managing here includes creating balance between birth and death.

The rest of the slokas cover - thirodhanam and anugraham.

Now the next namas - "chidhagnikunda sambhootha devakarya samudhyatha" tells us that devi arose from the fire of knowledge to help devas in their task (war against asuras - bhandasura).

From the namAa- Udhyath bhanu sahasraba till sinjanamani manjeera manditha sree padambuja, all her parts like her face, fore head, eyes, mouth, tongue, voice, hands, hip, legs has been described.

Thereafter, Devi's place (Chintamani gruham), her war against bandasuran, kundalini shakthi, her properties (like who can reach her and who cannot) etc. has been described.

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YouTube Videos

Lalitha Sahasranama Stotram by M S Subbulakshmi Jr.(30 min):

https://youtu.be/agzj-co-Epc?si=FZZACcbBeO4CJ9rh

Lalitha Sahasranama Stotram by Rajalakshmee Sanjay (30min):

https://youtu.be/DtSBLpQStT4?si=GYm8IWOxkAi2wJkw

Lalitha Sahasranamam by Ranjani - Gayatri (33 min):

https://youtu.be/zgG-gjioU1g?si=YckHfENlbVVqZUOL

Lalitha Sahasranamam - slow chant with meaning (50 min):

https://youtu.be/ul3xLmnSp1s?si=QEScExHp4quQuQ3b

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Rama Raksha Stotram -
Prayer to Lord Rama - like a diamond shield for protection

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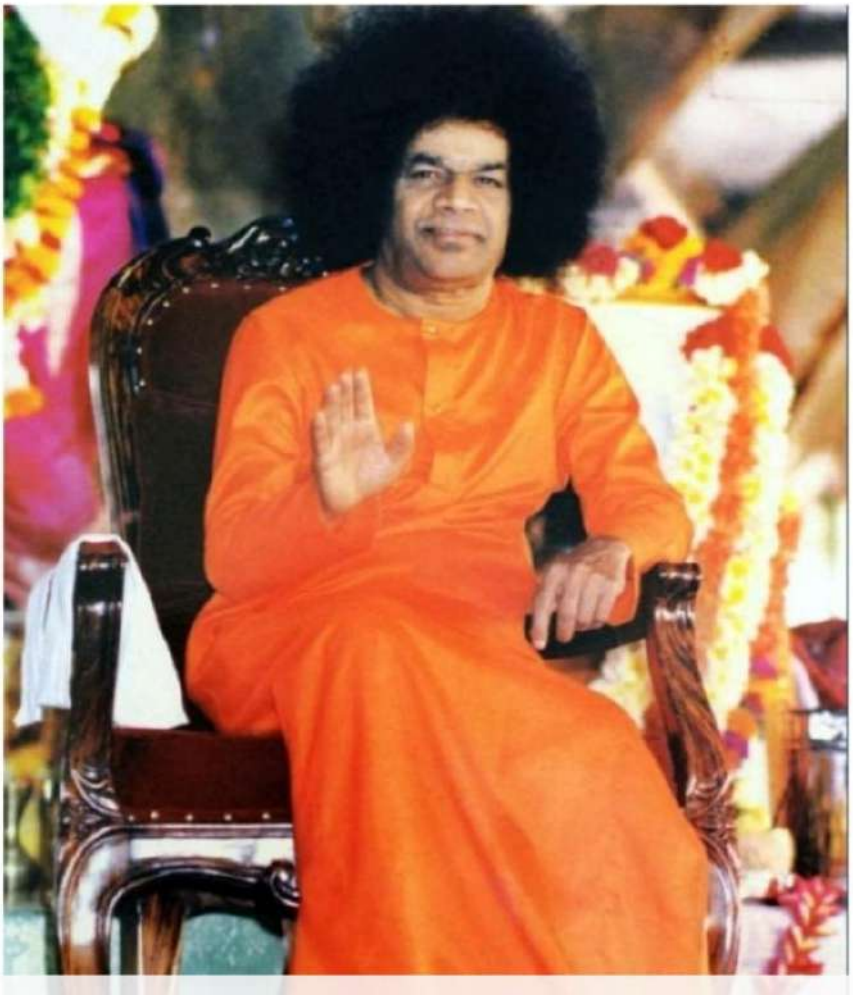
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sri Rama Raksha Stotram.

We give: introduction, Rama Raksha Stotram in Sanskrit verses and meaning in English, benefits and miracles, unlock the limitless power, how to chant, benefits include: freedom from sins, strong mind and physical strength,protection from negative energies, cure diseases, give wealth and fame, promote love and happiness in married life….etc.

Links to YouTube videos give the chanting of Sri Rama Raksha Stotram by various reputed singers.And, a speech on Rama RakshaStotram by G. Narasimha Rao is also given..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn info from many websites, YouTube etc as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
December 15, 2023
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Ref: ramtarak.com

Rama Raksha Stotra Meaning and amazing benefits

Rama Raksha Stotra has got amazing benefits and creates a miracle in the life of the person who recites it. Background of Rama Raksha Stotra: The composer of the Rama Raksha Stotra is *Budha Kaushika* (Valmiki), a Rishi. Lord Shiva came into Budha Kaushika's dream and sang these 38 stanzas to him.

Ram Raksha Stotra Miracle benefits

- One who sincerely recites this Rama Raksha Stotra and understands its meaning, Lord Rama protects his mind and body.
- Chanting of the Stotra is recommended as a remedial measure for the bad position of planets in the chart, enmity, losses, and hurdles.
- By reciting every individual shlock one can benefit independently.
- Ram Raksha Stotra is like any other Kavacha Stotra where Lord Sri Rama is invoked to protect one's body and soul.
- Rama Raksha Stotra also helps one to get the blessings of Lord Hanuman because Rama Raksha Stotra has hymns praising Hanuman also.
- Rama Raksha Stotra has the essence of Ramayana. Chanting once is equal to the reading of Whole Ramayana which means once will get the whole Punya of reading Ramayana without even Reading it.
- It is the best remedy for one who is suffering from various physical and mental sufferings.
- Rama Raksha Stotra is the miracle cure for a person who is in depression and in fear. Because Rama all in his life gave protection to the person who has taken refuge in him in distress and fear.
- There is no better way in the world than Rama Raksha Stotra to increase one's auspicious qualities. This is because Lord Rama himself had all the greatest qualities and exhibited the highest form of Dharma.
- One potent power of all Rama Stotras and Mantras is that at very first they change the Mindset of the person. The aim of all Rama mantras is to give mental power to the person no matter what happens to the native.
- Once the mental power is blessed by Rama mantras then it starts working at the physical level.
- Rama Raksha Statora is the first-class remedy for escaping the malefic effects of Saturn, Rahu, Ketu, and Mars.
- Rama Raksha Stotra will help the natives to get the blessings of Lord Sun. This is because lord Rama lords Sun and was born in Surya Vamsha itself.
- All the auspicious desires of the mind will be fulfilled. As stated in stotra "Aarama kalpa vrukshanam, virama sakalapadam" means "Who is like a wish-giving tree and who stops all obstacles' '.
- Rama Raksha Strotra Puja is a miracle remedy for those whose life is in danger.

Ref: vedicrishi.in

Unlock the Limitless Power of Shri Ram Raksha Stotra

Sri Ramaraksha Stotra means the **'Protection given by Shri Rama'**. Rishi Budha Kaushika is the composer of Shri Ram Raksha stotra. Once, Bhagwan Shiva came into Kaushika's dream and sang the Ram Raksha Stotra with him. This **Stotra contains 38 stanzas** and every word of each stanza is believed to neutralise all our sins. This stotra is in Sanskrit and has the **power to activate our dormant energies**.

How to chant Shri Ram Raksha Stotra?

The recitation of Ram Raksha Stotra is simple. The following are the rules that we may try to observe while reciting Shri Ram Raksha Stotra.

1. Sit with your back to the **east or north**. You can recite the Stotra in a nearby Shri Ram temple, in your puja room, or in front of the image of Shri Rama.

2. Do not sit on the bare ground. You can use any asana or a dhurrie on which you feel comfortable. **Asana made of Kusha grass** is usually preferred.If you do not have Kusha asana, then you may sit on any asana that makes you comfortable. If you are unable to sit on the ground, then you might use a chair to sit in. However, you must avoid sitting on your bed or mattress. Whether you sit on the ground or use a chair, try to keep your back straight. Straightening your back will **improve your concentration** and allow you to easily focus while chanting the stotra.

3. It is preferable if you chant the strotra in the Brahma Muhurta, but if this is not possible, then you may chant it at any time of the day. Recitation of Shri Ram Raksha stotra is recommended only **after you finish your nitya karma** (after evacuating your bowels, bathing, and wearing clean and loose clothes).

4. Once you sit down to recite the stotra, it is preferable to perform Anuloma Viloma Pranayama at least 3 times. If you find performing **Anuloma Viloma Pranayama** difficult or time-consuming, then performing Nadi Shodhan is also highly beneficial.

Nadi Shodhan Method -

Sit in Sukhasana or any comfortable position. Keep your back straight and gradually start to focus on your breath. Then make the **Vishnu mudra** with the right hand, shut your right nostril with your thumb and breathe in deeply through the left nostril. Once you breathe in completely from the left nostril, then shut the left nostril and release your thumb from the right nostril. Breathe out from the right nostril and then breathe in again from the same nostril. Then again, shut the right nostril and breathe out from the left nostril. Thus, we begin breathing from the left nostril and end by breathing out of the left nostril. This completes one cycle of Nadi Shodhana. Repeat it three times.

5. Before starting the recitation, it is mandatory to **worship Shri Ganesh, Bhagwan Shiva, Mata Parvati, or Shri Hanuman** (you may choose any one deity as per your liking and inclination). You can also chant **Hanuman Chalisa** before beginning the recitation.

6. The ideal number for **chanting Shri Ram Raksha Stotra is 3, 7 or 11 times**. Though, chanting it this many times is not a compulsion. You can chant it as per your capacity and inclination.

7. Women may chant it 2 times. But they must avoid chanting it during their menstrual cycle.

Note: Try chanting this stotra after you **understand its meaning**. Chanting it after understanding its meaning will give you quick and better results.

Benefits of chanting Shri Ram Raksha Stotra

1. **Freedom from the sins**

The first stanza of Ram Raksha Stotra is-

Charitam Raghunathasya Shatakoti Pravistaram

Ekekamaksharam Punsam Mahapataknashanam

The first stanza itself explains that the **character of Shri Rama** has a wide expanse and every word of Shri Ram Raksha stotra is capable of destroying all our sins. Chanting this stotra not only destroys our sins but also makes us **pure, virtuous** and **helps us imbibe the qualities of Shri Rama**.

2. Development of a strong mind

Chanting Shri Ram Raksha Stotra helps you retain your personal power and accept challenges. If you're struggling to be peaceful, brawling against adversities or looking for opportunities, then chanting this stotra is the ultimate remedy.

If you're a student and struggling to **focus on your studies** or an employee trying to work hard on a project, chanting Shri Ram Raksha Stotra will help you build a **stronger mind** and enable you to deliver productive results in your respective spheres.

3. Protection from negative energies

Shri Ram Raksha stotra is also called the **'Vajra Panjar Kavach'**. We often fall under the influence of negative people (both near and far) and malefic planets (both in our natal chart and during transits). Normally Sun, Moon, Venus, Jupiter, and Mercury are benefic planets, but Mars, Saturn, Rahu, and Ketu are believed to be the malefic planets.

Chanting Shri Ram Raksha Stotra not only enhances the positive effects of the benefic planets but also neutralises the negative effects of the malefic planets. Chanting this stotra on Tuesdays and Saturdays especially **cracks the negative energies of Mars and Saturn**, respectively.

4. **Gives enormous physical strength**

Chanting Sri Ramaraksha stotra improves the health of your organs and also protects them from various injuries. Reciting Shri Ram Raksha stotra gives you **enormous physical strength** and helps you cope better with stress. This stotra destroys all the dangers that you might face physically.

5. **Cure Diseases**

In Ayurveda, an imbalance in the Tridoshas is at the root of all lethal diseases. Regular chanting of Shri Ram Raksha Stotra **restores the lost balance** in these three doshas—**Vata, Pitta, and Kapha**.

One suffers from some major disease, then he can chant the Stotra daily 11 times (twice) for 41 days. If the disease is severe, he may repeat the process. However, chanting 11 times is ideal but not a compulsion. If the disease is severe and he does not have the capacity to chant it 11 times, then he may recite it according to his capacity (he may also recite while lying down on his bed).

6. **Enhances Wealth and Fame**

Chanting Shri Ram Raksha Stotra adds to your wealth, fame, and abundance. Shri Rama was the king of the Raghu dynasty. His wealth and fame crossed the usual boundaries of time and the three worlds. Devotees invoke Raja Ram to receive overall success in all spheres of life.

7. **Promotes Love and Happiness in Your Married Life**

Marriage is an important phase in our life. A happy married life forms the basis of Grishastha-ashrama, the third stage in the system of Varna-ashrama. If your married life is tumultuous or you're going through a rough patch, reciting Ram Raksha stotra will start circulating positive energy in your life.

Chanting this stotra with complete awareness and consciousness will promote peace, love, and happiness in your domestic life. This stotra will generate a protective shield and **help you prosper in your personal life**.

Shri Ram Raksha Stotra has huge benefits. Chanting this stotra affects all the aspects of your life and improves your overall personality. Reciting Ram Raksha stotra will enhance your physical, emotional, mental, and spiritual intelligence. You can chant this stotra on a regular basis, but if you are unable to do so (circumstantially or otherwise), you can try chanting it whenever you find time. Chanting Shri Ram Raksha Stotra with complete conviction and trust will unleash its infinite power for you.

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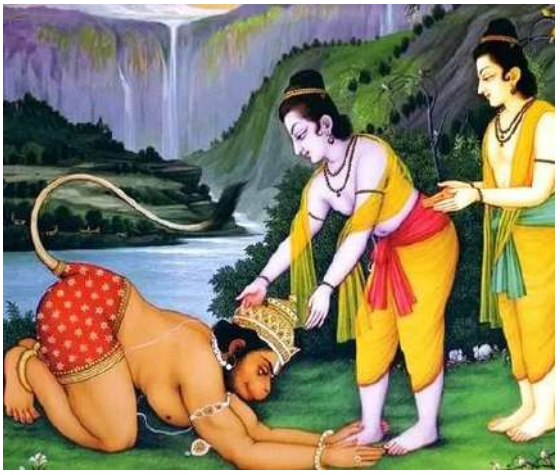
Ref: devshoppe.com

Sri Ram Raksha Stotra with meaning



Sri Ram Raksha Stotra is most powerful protective shield. Sri Ram Raksha Stotra was originally composed in the Sanskrit language and is one of the most popular Hindu devotional prayers that is addressed to Lord Sri Ram Chandra. Lord Shiva ordered sage Budha kaushika to create the most powerful protecting shield or kavach for devotees and sage Budha kaushika under the advice of lord Shiva wrote Sri Ram Raksha Stotra. There is a reference to this divine hymn in Rig-Veda. 'Ram Raksha' literally means 'Protection from Lord Sri Rama (to us)'. Sri Ram Raksha Stotra is also called Rama-Kavach, a shield of Protection by Lord Sri Ram, It is Sri Ram's armour called Vajrapanjarnamedam (वज्रपंजरनामेदं). Ram raksha stotram along with Sri Hanuman chalisa are considered as the most powerful protective shields in the form of mantra. It is said that nothing affects a devotee protected with Sri Rama kavach.

॥ श्रीरामरक्षास्तोत्रम् ॥

श्रीगणेशायनमः ।
अस्य श्रीरामरक्षास्तोत्रमन्त्रस्य ।
बुधकौशिक ऋषिः ।
श्रीसीतारामचंद्रोदेवता ।
अनुष्टुप् छन्दः । सीता शक्तिः ।
श्रीमद्हनुमान् कीलकम् ।
श्रीसीतारामचंद्रप्रीत्यर्थे जपे विनियोगः ॥

॥Sri Rama Raksha Stotram ॥

Sri Ganeshaya Namah
Asya Sri Rama Raksha Stotra Manthrasya
Budha Kousika Rishi, Sri Sita Ramachandra Devatha,
Anushtup Chanda, Sita Shakthi, Srimad Hanumana Keelakam,
Sri Sita Ramachandra Preethyarthe Jape Viniyogaha
OM, Salutations to Lord Ganesh. The author of this hymn is Budha Kaushika .The deity is Sita Ramachandra . The metre is anushTubh. The power is Sita, the central pivot is Hanumana and usage is to recite.

॥ अथ ध्यानम् ॥

ध्यायेदाजानुबाहुं धृतशरधनुषं बद्दद्पद्मासनस्थं ।
पीतं वासोवसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ॥
वामाङ्कारूढसीता मुखकमलमिलल्लोचनं नीरदाभं ।
नानालङ्कारदीप्तं दधतमुरुजटामण्डनं रामचंद्रम् ॥

॥ **Aththa Dhyanam** ॥
Dhyayed Ajanu Bahum Drutha Sara Danusham Badha Padmasanastham,
Peetham Vaso Avasanam, Nava Kamala Dala Spardhi Nethram, Prasannam,
Vamangaruda Sita Mukha Kamala Milalochanam Neeradhabham,
Danalangara Deeptham Datha Muru Jada Mandalam Ramachandram ||

Thus begins the dhyana of this mantra. One should meditate Rama who has arms reaching his knees, who is holding a bow and arrow, who is seated in a lotus position, who is wearing yellow clothes, whose eyes compete with petals of a fresh lotus, who looks satisfied, whose eyes are fixed on lotus-like (pretty) face of Sita sitting in his left lap, whose colour is like that of rain cloud, who has adorned different jewellery, who is wearing hair reaching upto his thighs.

॥ इति ध्यानम् ॥

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥१॥

॥ **Iththi Dhayanam** ॥

Charitham Raghu Nadasya Satha Koti Pravistharam,
Ekaikamaksharam Pumsam Maha Pathaka Nasanam ॥1॥

The life story of Shri Rama has a vast expanse and each and every letter of it is capable of destroying even the greatest sins of mankind .

ध्यात्वा नीलोत्पलश्यामं रामं राजीवलोचनम् ।
जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम् ॥२॥

Dhyathwa Neelolpala Shyamam Ramam Rajeevalochanam,
Janaki Lakshmano Petham, Jata Makuta Manditham ॥2॥

Let us meditate on the lotus-eyed, dark-complexioned Rama who is well-adorned with a crown of hair and has Sita and Lakshmana alongside.

सासितूणधनुर्बाणपाणिं नक्तं चरान्तकम् ।
स्वलीलया जगत्त्रातुमाविर्भूतमजं विभुम् ॥३॥

Sasi Thoona Dhanur Bahu Panim Naktham charaantakam,
Swa Leelaya Jagathrathum, Avirbhoottham Ajam Vibhum ॥3॥

(Let us meditate Rama) who has a sword in a receptacle and bow, and arrows, who destroyed the demons, who is not born but is incarnated to protect the world with his actions .

रामरक्षां पठेत्प्राज्ञः पापघ्नीं सर्वकामदाम् ।
शिरो मे राघवः पातु भालं दशरथात्मजः ॥४॥

Rama Raksham Padeth Pragnaha, Papaghneem Sarva Kamadham,
Siro May Raghava Pathu, Phalam Dasarathathmaja ॥4॥

May the learned read the Ramaraksha 'stotram', which destroys all sins and grants all desires . May Rama who is Raghu's descendant protect my head . May Rama who is Dasharatha's son protect my forehead .

कौसल्येयो दृशौ पातु विश्वामित्रप्रियः श्रुती ।
घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ॥५॥

Kousalyeyo Drusou Pathu, Viswamithra Priya Sruthi,
Granam Pathu Makhathrath, Mukham Soumithri Vathsalaha ॥5॥

May the Raama who is Kausalyaa's son, protect my eyes . Rama, who is the favorite of Vishvamitra, protects my ears . Rama, who is the savior of yagyas, protects my nose. Rama who is affectionate to Lakshmana protects my mouth .

जिव्हां विद्दानिधिः पातु कण्ठं भरतवंदितः ।
स्कन्धौ दिव्यायुधः पातु भुजौ भग्नेशकार्मुकः ॥६॥

Jihwam Vidhyanidhi Pathu, Kandam Bharathavanditha,
Skandou Divyayudha Pathu, Bhujowbhagnea Karmukha ॥6॥

May the Rama who is a sea of knowledge protect my tongue. May Rama who is saluted by Bharata protect my neck. May Rama who holds divine weapons protect my two shoulders. May Rama who broke Shiva's bow protect my two upper arms.

करौ सीतपति: पातु हृदयं जामदग्न्यजित् ।
मध्यं पातु खरध्वंसी नाभिं जाम्बवदाश्रय: ॥७॥

Karou Sithapathi Pathu, Hrudayam Jamadagnyajith,
Madhyam Padu Khara Dwamsi, Nabhim Jambhavadasrya ॥7॥

May the Rama who is the husband of Sita protect my two hands. May Rama who conquered Parashurama protect my heart. May Rama who killed rakshasa named Khara protect my abdomen. May Rama who gave refuge to Jambavadh protect my navel .

सुग्रीवेश: कटी पातु सक्थिनी हनुमत्प्रभु: ।
ऊरू रघुत्तम: पातु रक्ष:कुलविनाशकृत् ॥८॥

Sugreevesa Kateem Pathu, Sakthithini Hanumath Prabhu,
Ooru Raghoothama Pathuraksha Kulavinasa Kruth ॥8॥

May Rama who is the master of Sugriva protect my waist. May Rama who is master of Hanumana protect my two hips. May Rama who is the best of Raghus and who destroyed the lineage of raakshasa protect my two thighs .

जानुनी सेतुकृत्पातु जङ्घे दशमुखान्तक: ।
पादौ बिभीषणश्रीद: पातु रामो**S**खिलं वपु: ॥९॥

Januni Sethu Kruth Padu, Janghe Dasamukhandaka,
Padou Vibheeshanasreedha, Pathu Ramokhilam Vapu ॥9॥

May Rama who built the bridge protect my two knees. May Rama who killed ten faced ones protect my two shins. May Rama who gave the wealth to Vibheeshana protect my two feet. Thus may he protect my entire body .

एतां रामबलोपेतां रक्षां य: सुकृती पठेत् ।
स चिरायु: सुखी पुत्री विजयी विनयी भवेत् ॥१०॥

Etham Rama Balopethaam Rakshaam Ya Sukruthee Padeth.
Sa Chirayu Sukhee Puthree Vijayee Bhaveth ॥10॥

May the good man who read this `stotra', which has all the power of Rama, be blessed with long life, happiness, children, success and humility .

पातालभूतलव्योम चारिणश्छद्मचारिण: ।
न द्रष्टुमपि शक्तास्ते रक्षितं रामनामभि: ॥११॥

Patala Bhoothala Vyoma Charina Chathmacharina,
Na Drushtumapi Shakthasthe Rakshitham Ramanamabhi ॥11॥

No one, who is wandering below the earth or on the earth or above the earth or those who wander surreptitiously changing their forms, will even be able to see the man protected by name of Rama ,let alone bring any harm to him.

रामेति रामभद्रेति रामचंद्रेति वा स्मरन् ।
नरो न लिप्यते पापै भुक्तिं मुक्तिं च विन्दति ॥१२॥

Ramethi, Ramabhadrethi Ramachandrethi Yaa Smaran,
Naro Na Lipyathe Papair Bukthim Mukthincha Vindathi ॥12॥

No sin can attach to the man who sings the praise of lord Rama and he will prosper in this world and get salvation .

जगज्जेत्रैकमन्त्रेण रामनाम्नाभिरक्षितम् ।
य: कण्ठे धारयेत्तस्य करस्था: सर्वसिद्द्दय: ॥१३॥

Jagajaithrakamanthrena Ramanamnabhirakshitham,
Ya Kanthe Dharayethasya Karastha Sarva Sidhaya ॥13॥

One who wears this mantra of Rama name (naama) that has conquered the world around his neck will have all the powers at his beck and call .

वज्रपंजरनामेदं यो रामकवचं स्मरेत् ।
अव्याहताज्ञ: सर्वत्र लभते जयमंगलम् ॥१४॥

Vajra Panjara Namedham Yo Rama Kavacham Smareth,
Aavyahathagna Sarvathra Labhathe Jaya Mangalam ॥14॥

He who wears this armour of Rama gets a shield of Protection by Sri Rama called Vajrapanjarnamedam (वज्रपंजरनामेदं) and will get victory everywhere.

आदिष्टवान् यथा स्वप्ने रामरक्षामिमां हर: ।
तथा लिखितवान् प्रात: प्रबुद्धो बुधकौशिक: ॥१५॥

Aadishtavan yada swapne Ramaraksham imama hara,
Thadha likhithavan pratha prabudho Budhakousika ॥15॥

Budha Kaushika was commanded in his dream by Lord Shiva to compose this hymn and he did so, as soon as he awoke in the morning .

आराम: कल्पवृक्षाणां विराम: सकलापदाम् ।
अभिरामस्त्रिलोकानां राम: श्रीमान् स न: प्रभु: ॥१६॥

Aarama Kalpa Vrukshanam, Virama Sakalapadam,
Abhiramassthrilokanam, Rama Sriman Na Prabhu ॥16॥

Rama, who grants all desires, removes all obstacles and is the praise of all three worlds, is our `Lord' indeed.

तरुणौ रूपसंपन्नौ सुकुमारौ महाबलौ ।
पुण्डरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ ॥१७॥

Tharunou Roopa Sampannou, Sukumarou Maha Balou,
Pundareeka Visalakshou Cheerakrushna Jinambarou ॥17॥

May the two brothers (Rama and Lakshmana) ever protect us, who are young, handsome, lotus-eyed ,a bark and deer-skin dressed .

फलमूलशिनौ दान्तौ तापसौ ब्रह्मचारिणौ ।
पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ ॥१८॥

Phala Moolasinou Danthou Thapasou Brahmachrinou,
Puthrou Dasarathasyathou Bratharou Ramalakshmanou ॥18॥

These two sons of Dasharatha, the brothers Rama and Lakshmana, the ones who are subsisting on roots and fruits and practising penance and celibacy, these two scions of Raghu protect us.

शरण्यौ सर्वसत्वानां श्रेष्ठौ सर्वधनुष्मताम् ।
रक्ष:कुलनिहन्तारौ त्रायेतां नो रघुत्तमौ ॥१९॥

Saranya Sarva Sathwanam Sreshtou Sarva Danushmatham,
Raksha Kula Nihanthou Traayetham No Raghothamou ॥19॥

The foremost among the archers, the destroyers of the demons and the refuge of all beings, (may they) protect us.

आतसज्जधनुषा विषुस्पृशा वक्षया शुगनिषङ्ग सङिगनौ ।
रक्षणाय मम रामलक्ष्मणा वग्रत: पथि सदैव गच्छताम् ॥२०॥

Aatha Sajja Danusha Vishu Sprusa Vakshaya Suga Nishanga Sanginou,
Rakshanaya Mama Ramalakshmanaa Vagratha, Padhi Sadaiva Gachathaam ॥20॥

Rama and Lakshmana (both), their bows pulled and ready, their hands on the arrows (packed) in ever full quivers (carried on their backs), may they always escort me in my path, for my protection

संनद्ध: कवची खड्गी चापबाणधरो युवा ।
गच्छन्मनोरथोऽस्माकं राम: पातु सलक्ष्मण: ॥२१॥

Sanadha Kavachee Gadgi Chapa Bana Dharo Yuva,
Gachan Manoradhosmakam Rama Pathu Sa Lakshmana ॥21॥

Ever prepared and armed with sword, shield and bows and arrows and followed by Lakshman , Rama is like our cherished thoughts come to life, may he (along with Lakshmana) protect us .

रामो दाशरथि: शूरो लक्ष्मणानुचरो बली ।
काकुत्स्थ: पुरुष: पूर्ण: कौसल्येयो रघुत्तम: ॥२२॥

Ramo Dasaradhi Shooro Lakshmanucharo Balee,
Kakustha Purusha Poorna Kousalyayo Raghothama ॥22॥

Rama, the scion of Raghu and the son of Dasaratha and Kausalya, and ever , accompanied by Lakshmana, is all powerful and is the perfect man (Lord).

वेदान्तवेद्यो यज्ञेश: पुराणपुरुषोत्तम: ।
जानकीवल्लभ: श्रीमानप्रमेय पराक्रम: ॥२३॥

Vedantha Vedhyo Yagnesa Purana Purushothama,
Janaki Vallabha Sreeman Aprameya Parakrama ॥23॥

Rama, who is perceived through Vedaanta, the lord of all yagya, is ancient and the best man who is beloved of Janaki and whose bravery is unmeasurable .

इत्येतानि जपेन्नित्यं मद्भक्त: श्रद्धयान्वित: ।
अश्वमेधायुतं पुण्यं संप्राप्नोति न संशय: ॥२४॥

Ithyethani Japenithyam madbhaktha Shradhayanvitha,
Aswamedhadhikam Punyam Samprapnothi Na Sanshaya ॥24॥

My devotee (says Lord Shiva), who recites these (names of Rama) with faith, will attain more religious merit than one obtainable by horse-sacrifice . There is no doubt about it .

रामं दूर्वादलश्यामं पद्माक्षं पीतवाससम् ।
स्तुवन्ति नामभिर्दिव्यैर्न ते संसारिणो नर: ॥२५॥

Ramam Doorvadala Shyamam Padmaksham Peetha Vasasam,
Sthuvanthi Namabhir Divyai Na They Samsarino Nara ॥25॥

Those who sing the praise of Rama (who is lotus-eyed, dark-complexioned and dressed in yellow clothes) through this hymn, are (no longer) ordinary men trapped in the world (they get liberated!)

रामं लक्शमण पूर्वजं रघुवरं सीतापतिं सुंदरम् ।
काकुत्स्थं करुणार्णवं गुणनिधिं विप्रप्रियं धार्मिकम्
राजेन्द्रं सत्यसंधं दशरथनयं श्यामलं शान्तमूर्तिम् ।
वन्दे लोकभिरामं रघुकुलतिलकं राघवं रावणारिम् ॥२६॥

Ramam Lakshmana Poorvajam Raghuvaram Seethapathim Sundaram,
Kakustham Karunarnavam Guna Nidhim Vipra Priyam Dharmikam
Rajendram Sathya Sandham Dasaratha Thanayamshyamalamsanthamoorthim,
Vande Lokabhiramam, Raghukula thilakamRaghavam Ravanarim ॥26॥

I salute that Rama who is handsome, the elder brother of Lakshmana, the husband of Sita and the best of the scions of the Raghu race, Him who is the ocean of compassion, the stockpile of virtues, the beloved of the Brahmans and the protector of Dharma, Him who is the practicer of the Truth, the lord emperor of kings, the son of Dasharatha, dark-complexioned and the personification of Peace and tranquillity, Him who is the enemy of Ravana, the crown jewel of the Raghu dynasty and the cynosure of all eyes .

रामाय रामभद्राय रामचंद्राय वेधसे ।
रघुनाथाय नाथाय सीताया: पतये नम: ॥२७॥

Ramaya Ramabhadraya Ramachandraya Vedhase,
Raghu Nadhaya Nadhaya Seethaya Pathae Namaha ॥27॥

I salute Rama who is benevolent and cool as the moon, and who is the lord of Sita and the master guardian of all.

श्रीराम राम रघुनन्दन राम राम ।
श्रीराम राम भरताग्रज राम राम ।
श्रीराम राम रणकर्कश राम राम ।
श्रीराम राम शरणं भव राम राम ॥२८॥

Sri Rama Rama Raghu Nandana Rama Rama,
Sri Rama Rama Bharathagraja Rama Rama,
Sri Rama Rama Rana Karkasa Rama Rama Rama,
Sri Ramachandra Saranam Bhava Rama Rama ॥28॥

I surrender to Rama who is the delight of Raghus, elder brother of Bharata and the tormentor of his enemies in the war .

श्रीरामचन्द्रचरणौ मनसा स्मरामि ।
श्रीरामचन्द्रचरणौ वचसा गृणामि ।
श्रीरामचन्द्रचरणौ शिरसा नमामि ।
श्रीरामचन्द्रचरणौ शरणं प्रपद्ये ॥२९॥

Sri Ramachandra Charanou Manasa Smarami,
Sri Ramachandra Charanou Vachasa Grunami,
Sri Ramachandra Charanou Sirasa Namami,
Sri Ramachandra Charanou Saranam Prapadhye ॥29॥

The two feet of Rama, I remember them in my mind, I praise them by my speech, I bow to them by my head I take resort in them

माता रामो मत्पिता रामचंन्द्रः ।
स्वामी रामो मत्सखा रामचंद्रः ।
सर्वस्वं मे रामचन्द्रो दयालु ।
नान्यं जाने नैव जाने न जाने ॥३०॥

Matha Ramo, Math Pitha Ramachandra,
Swami Ramo, Math Sakha Ramachandra,
Sarvaswam May Ramachandro Dayalu,
Na Anyam Naiva Jane Na Jane ॥30॥

Rama is (like) my mother, father, master and friend, indeed the kind-hearted Rama is all I have . I know no other (like him), (I really) don't.

दक्षिणे लक्ष्मणो यस्य वामे तु जनकात्मजा ।
पुरतो मारुतिर्यस्य तं वन्दे रघुनंदनम् ॥३१॥

Dakshine Lakshmano, Yasye Vame Cha Janakathmaja,
Puratho Maruthir Yasya Tham Vande Raghunandanam ॥31॥

I salute Rama who has Lakshmana on his right and Sita on the left and who has Hanuman in his front.

लोकाभिरामं रनरङ्गधीरं राजीवनेत्रं रघुवंशनाथम् ।
कारुण्यरूपं करुणाकरंतं श्रीरामचंद्रं शरणं प्रपद्ये ॥३२॥

Lokabhiramam Rana Ranga Dheeram Rajheeva Nethram Raghuvamsa Nadham,
Karunya Roopamkarunakaram Tham Sri Ramachandram Saranam Prapadhye ॥32॥

I take refuge in that Rama who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, lord of the Raghu race and compassion- personified.

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥३३॥

Mano Javam, Maruda Thulya Vegam,Jithendriyam Buddhi Matham Varishtam,
Vatha Atmajam Vanara Yudha Mukhyam, Sree Rama Dootham Sharnam Prapadhe ॥33॥

I take refuge in the lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the Monkey forces and the great messenger of Shri Rama.

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥३४॥

Koojantham Rama Ramethi Maduram Madsuraksharam,
Aaroohya Kavitha Shakhaam Vande Valmiki Kikokilam ॥34॥

I salute the great sage Valmiki who sings the glorious name of Rama resorting to his Ramayana as sweetly as a cuckoo will sing sitting atop a tree .

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥३५॥

Apadam Apa Hantharam Datharam Dana Sarva Sampadam,
Lokabhiramam Sriramam Bhooyo Bhooyo Namamyaham ॥35॥

I bow again and again to Rama who removes all obstacles and grants all wealth and pleases all.

भर्जनं भवबीजानामर्जनं सुखसंपदाम् ।
तर्जनं यमदूतानां रामरामेति गर्जनम् ॥३६॥

Bharjanam Bhava Bheejanamarjanam Sukhasampadam,
Tharjanam Yama Dhoothanam Rama Ramethi Garjanam ॥36॥

The roar of the Ramanama is the destruction of the cause of rebirth (hence cause of liberation), the earning of all wealth and a scare to Yama's messengers .

रामो राजमणि: सदा विजयते रामं रमेशं भजे ।
रामेणाभिहता निशाचरचमू रामाय तस्मै नम: ।
रामान्नास्ति परायणं परतरं रामस्य दासोSस्म्यहम् ।
रामे चित्तलय: सदा भवतु मे भो राम मामुद्धर ॥३७॥

Ramo Rajamani Sada Vijayathe Ramam Ramesam Bhaje,
Ramenabhihatha Nisachara Chamoo Ramaya Thasmai Namaha,
Ramannasthi Parayanam Paratharam Ramasya Dasosmyaham,
Rame Chitha Laya Sada Bhavthu May Bho Rama Mamudhara ॥37॥

Rama, the jewel among the kings, Him I worship, by Him the hordes of demons have been destroyed, to him is said my prayer, beyond Him there is nothing to be worshipped, His servant I am, my mind is totally absorbed in Him, O Ram, please lift me up. This verse gives all the seven declensions of the singular word Rama and gives one way of remembering them!

राम रामेति रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं रामनाम वरानने ॥३८॥

Sri Rama Rama Ramethi Reme Rame Manorame,
Sahasra Nama Thathulyam Rama Nama Varanane ॥38॥

O fair-faced Parvati ! I enjoy saying Rama Rama. Uttering but once the name `Rama' is equal to the uttering of any other `name' of God, a thousand times .

इति श्रीबुधकौशिकविरचितं श्रीरामरक्षास्तोत्रं संपूर्णम् ॥

Ithi Budha Koushika Virachitham Rama Raksha Stotram Sampornam ॥

Sri Budha Koushika composed Sri Rama Raksha Stotram is complete here.

॥ श्री सीतारामचंद्रार्पणमस्तु ॥

॥ **Sri Sitaramchandrarpanamasthu** ॥

This composition is devoted to the holy feet of Sri Rama and sita.

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YouTube Videos

Sri Rama Raksha Stotram - by S P Balasubrahmanyam (12 min):

https://youtu.be/Nxiz3waECRc?si=UKcQ4bDocKYyyTfX

Rama Raksha stotram by Rajendra Vaishampayan (9 min):

https://youtu.be/1L__ccKhGKw?si=2akH6G89CWYcPSB9

Rama Raksha stotram by Anuradha Paudwal (17 min):

https://youtu.be/I7c6m9OCQd8?si=cHbtEQuzAINpHTdR

Sri Rama Raksha Stotram by Sindhu Smitha - Kannada (10 min):

https://youtu.be/Cpe7hDugc78?si=oIPUCCsqJpMk3Df6

Rama Raksha stotram - speech by G. Narasimha Rao (1 hr 6 min):

https://youtu.be/J6HJb9w6JIY?si=aJk6KTnNYAhfmod8

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**